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CHRISTIAN WEEKLY



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WAITING FOR GOD - DOES IT HELP ?

by Dr. R. Kooistra

We have made a new beginning. We have entered the year 1969. It is too soon, perhaps, to look back at this new beginning. The time for calm analysis has not yet come. One question, however, may be answered now and can be answered better now than later. The question I propose to ask is: how did you begin 1969? Of course, each individual should give his own answer. For the experience of every one is personal and differs from person to person.

The book of Psalms in the holy Scripture gives expression to the experience of believers long ago.

Ps. 27 ends with a note of expectation and hope. It has often been chosen as a text for a New Year's sermon. It reads: Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

The text stresses how important it is to wait on the Lord — whatever it may mean — be repeating these words twice.

An other example of the need for this waiting on the Lord can be found in Ps. 39 — an other famous New Year's song — where the poet confesses that his days are like a handbreath and desperately tries to escape the vanity of the brevity of life. Here he says: And now, Lord, what wait I for? my hope is in thee. The follow-up of this confession is to be found in the song of praise and thanks of the next Psalm, which begins with the outcry of joy: I waited patiently for the Lord; and he inclined to me, and heard my cry. He inclined to me, this can mean: he stooped down to help me to my feet, but it may also indicate that the Lord left the highway to turn into a sideroad to find the lost sinner or the lost sufferer.

One thing stands out in these quotations from the biblical psalms: they were sung from hope.

They reflect expectation. In these songs there is no reason to think that to wait for God can be senseless. Whoever waits for God, will meet Him.

It is like the sermon on the mount:

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you.

Remarkably enough the first letters of these lines form again the command: ask — as to stress this even more.

* * *

But Samuel Beckett does not share this optimism. He wrote a booklet, a tragicomedy in two acts, entitled: Waiting for Godot. Here the waiting is in vain. Almost everything is in vain. Is it, because they are waiting for Godot? Godot has — especially for Dutch and German ears — a suspect sound. It sounds like: God is dead. I am quite sure that this is exactly what Samuel Beckett had in mind. To wait for God does not help, because God is dead. Perhaps he was alive once, but now He is not there anymore. He is dead, for the world does not need him anymore.

You must notice in these lines the inaccurate way of expressing thought. Actually, it is impossible for modern man to say that God is dead. This is something for which the industrial mind, or the technical mind, or the scientific mind is not equipped. Modern man has no mind to touch the supernatural or the metaphysical "world" — the world beyond our world. Modern man must say: "That I don't know. I can speak only about this world, the world of my experience. I don't know about God. I only know about the human experience of God's presence. And according to many there is no God (anymore)."

But if this is a correct state-

ment, modern man has not really progressed much beyond Ps. 14 and 53 — only there the poet is as prejudiced as to say that this negative conclusion is one drawn by fools only.

* * *

Let us now take a little closer look at Beckett's tragicomedy. I will try to pick out a few variations on the main theme: waiting for God(ot) is senseless.

Beckett is right when he asserts that, if God is dead, almost everything is nonsensical. And so he sets out to show us some of life's prevailing frustrations. The two acts are very similar to each other. The scene is the same: a country road, a tree, a low mound and it is evening. The same persons take part in the action: Estragon and Vladimir are the main characters, supported by Lucky and Pozzo and in the end by a boy. The action is similar: an endless discussion with much confusion and little understanding, to shorten the time of

the long wait for Godot, who, finally, does not come.

Thinking about the two main characters, we may imagine that Beckett wanted to give them "universal" names. I suspect that he wanted these names to complement each other. Vladimir is an Eastern name, Estragon a Western. Vladimir is the name of the Russian Czar who was converted to Christianity after the first millennium A.C. Estragon is a name which reminds us of chemistry, science and sex. Vladimir represents the end of "natural" man and Estragon the end of "cultured" man.

Pozzo seems to stand for the possessor: the rich one. This indicates that Lucky — ironically or sarcastically — stands for the poor one. Blessed are the poor, finds a new Beckett-translation in the figure of Lucky.

The boy in the end who comes to tell that Godot is not coming, takes the place of the angels in the Bible. The boy is Beckett's Gabriel, but he does not have "glad tidings of great joy".

* * *

The first act opens showing Estragon sitting on the low mound trying to take off his boot. He tries, he pulls with both hands, he pants, and gives up. His first words are negative: "Nothing to be done." At this moment Vladimir enters, saying: "I'm beginning to come round to that opinion." He sees his whole life as frustration: "All my life I've tried to put it from me, saying, Vladimir, be reasonable, you haven't yet tried everything. And I resumed the struggle. (He broods, musing on the struggle...)"

After a while Vladimir thinks that they ought to celebrate this moment now that they have met again. He proposes to Estragon: "Get up till I embrace you", but the latter answers irritably: "Not now, not now..." You see the lines of communication between the two — whatever they represent — are broken.

Estragon wants Vladimir to help him taking off his boots. This scene follows:

Estragon (feebly) Help me!

Vladimir: It hurts?

Estragon: (angrily) Hurts! He wants to know if it hurts!

Vladimir: (angrily) No one ever suffers but you. I don't count. I'd like to hear what you'd say if you had what I have.

Estragon: It hurts?

Vladimir: Hurts! He wants to know if it hurts!

Now the circle is complete. They have changed positions. Estragon is asking what Vladimir asked before.

Indeed, it hurts. It's hard to take off your boots.

* * *

Finally, we move on to the main theme.

Estragon... Let's go.

Vladimir: We can't.

Estragon: Why not?

Vladimir: We are waiting for Godot.

Estragon: (despairingly) Ah!

(Pause) You're sure it was here?

Vladimir: What?

Estragon: That we were to wait.

Vladimir: He said by the tree. (They look at the tree.) Do you see any others?

Estragon: Where are the leaves?

Vladimir: It must be dead.

Here we get the idea, don't we. A low hill, a dead tree: Calvary with the cross. A man trying to take off his boot, is not this "holy ground"? And Beckett knows that if you want to meet God, you must meet him at Calvary, at the moment that Jesus was crucified.

On the foregoing pages they have a discussion about this moment. But all that comes out of it is the question why only one of the Evangelists speaks of a thief being saved. Two ignore the thieves completely. And the fourth one says that both thieves abused Jesus. Why do people believe that one thief was saved? Is it as Vladimir suggests, because this is the only version they know. If so, isn't Estragon right concluding that "people are bloody ignorant apes"?

* * *

As we read on we find another strikingly raw illustration of the brokenness of communication between the two.

Finally, one of them, Estragon falls asleep. Vladimir walks agitatedly to and fro. Finally he halts before Estragon.

Vladimir: ... Gogo! ... Gogo! ... GOGO!

Estragon wakes with a start.

Estragon: (restored to the horror of the situation). I was asleep! (Despairingly.) Why will you never let me sleep?

Vladimir: I felt lonely.

Estragon: I had a dream.

Vladimir: Don't tell me!

Estragon: I dreamt that — Vladimir: DON'T TELL ME!

Estragon: ... It's not nice of you, Didi. Who am I to tell my private nightmares to if I can't tell them to you?

Vladimir: Let them remain private.

Little wonder that after this Estragon mentions the possibility to part. But Vladimir protests.

It reminds me of some broken marriage in which the one partner accuses the other: "You don't even let me sleep." To which the former replies: "You never listen to me anyway."

Even the thought of suicide occurs. They debate the possibility of hanging themselves on the tree, the cross. But finally it seems safer not to do anything. Let us wait for Godot, they say.

Hear also Beckett's comment on secular prayer.

Estragon: "What exactly did we ask him for?"

Vladimir: Oh ... Nothing very definite.

Estragon: A kind of prayer.

Vladimir: Precisely.

Estragon: A vague supplication.

Vladimir: Exactly.

Estragon: And what did he reply?

Vladimir: That he'd see.

Estragon: That he couldn't promise anything.

Vladimir: That he'd have to think it over.

Estragon: In the quiet of his home.

Vladimir: Consult his family.

Estragon: His friends.

Vladimir: His agents.

Estragon: His correspondents.

Vladimir: His books.

Estragon: His bank account.

Vladimir: Before taking a decision.

Estragon: It's the normal thing.

Vladimir: Is it not?

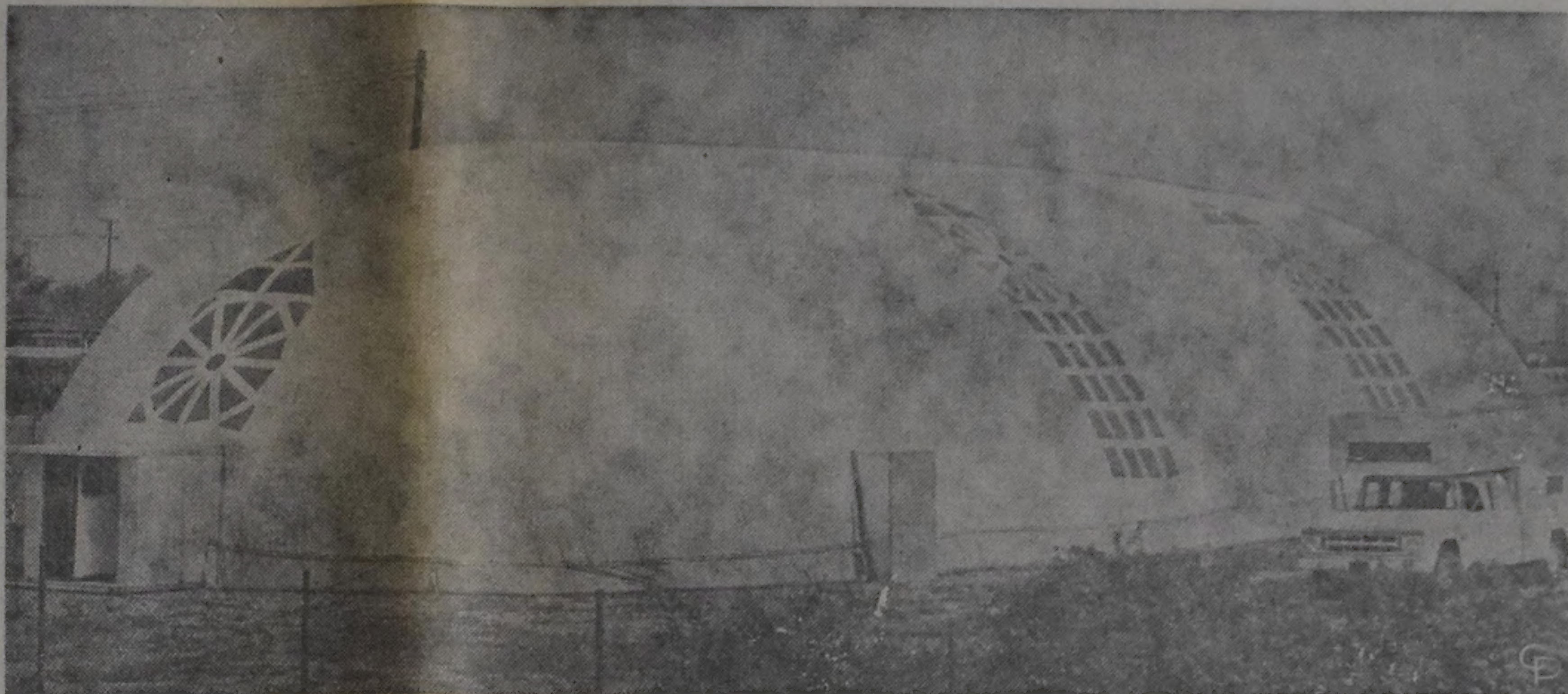
Estragon: I think it is.

Vladimir: I think so too.

The home is God's heaven, the agents are the angels, the correspondents the ministers, the books biblia, the Bible. It all fits well. But there is not much hope. No promises. No covenant, treaty with God to go by.

Later still Pozzo arrives with Lucky, his human slave, his human pack-horse, with a rope around his neck. The rope tautens as Pozzo jerks at it violently. The rich and

(Continued on page 2)



INFLATABLE CHURCH—This "air cathedral" with "stained glass windows" eventually may replace the traditional tent for evangelistic meetings. Made of plastic fabric by Firestone, the "cathedral" is 200 feet long, 60 feet wide, 30 feet high and can seat 3,500 persons. It is

inflated and ventilated by three squirrel cage blowers. One of them already is in operation at a missionary project in San Jose, Costa Rica, by the Assemblies of God Church. It weighs 17,000 pounds.



GROWING LIKE A WEED—Handlers get a strenuous workout as they guide Hugo, the killer whale at Miami Seaquarium, to a special platform which

lifted him out of the water for medical examination. The whale has grown two feet and its weight has increased from 2,130 to 2,825 pounds since May 16.

Report submitted to Classis Hamilton,
in session at the Wellandport Christian Reformed
Church on Wednesday, Jan. 15, 1969

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HET OFFER, NU

Het schijnt, dat Karl Barth indertijd het verlossende woord gesproken heeft. Karl Barth is nu van ons heengegaan, maar ook van hem geldt, dat zijn werken hem navolgen. Hij botste op tegen het dilemma van het christelijk belijden en het leven van de christen. Het is eigenlijk niet zo'n groot wonder, dat velen hem daarn volgen. Je kunt wel zeggen, dat iemand die door de wedergeboorte een kind van God is geworden, maar laat zo iemand dat maar eens bekijken. Met grote ernst heeft Barth gezegd, dat heel ons leven, ook ons christelijk leven, ook onze christelijke actie en onze christelijke organisatie, zondig is. Gods gericht gaat er over. Wij moeten, volgens Barth, goed beseffen, dat wij boos zijn en dat daarom alles wat wij doen, boos is.

Karl Barth heeft eens een markante vergelijking gemaakt. Een 1-Mei optocht, zo zei hij, is niet de arbeidersbeweging zelf, maar het is er slechts een demonstratie van. In gelijke zin is volgens Barth het christelijk leven niet de ghoorzaamheid aan Gods wil, het is er slechts een demonstratie van.

Deze gedachte heeft bijna een wereldwijde vlucht genomen. Ze sluit het geloof in God niet uit of de verlossing door Jezus Christus. Maar zij maakt schijnbaar wel een einde aan de tegenstelling, die iedere christen kent tussen oud- en nieuw leven, tussen zondigheid en heiligheid. Het maakt eveneens een einde aan het moeizame werk van christelijk onderwijs, van christelijke actie, van christelijke organisatie. Ook deze dingen liggen in het boze en het is een hersenschim te denken, dat wij ze, door hen als christelijk te betitelen, ook waarlijk christelijk kunnen maken.

Deze gedachte heeft veler harten gegrepen.

Wij willen slechts één punt belichten, om te laten zien, dat de bijbel er toch wel anders over denkt. Toen Paulus aan de christenen in Rome schreef, heeft hij die mensen vermaant, dat zij hun LICHA-MEN moesten stellen tot een levend, heilig en Gode welgevallen offer. (Rom. 12:2) Toch wist Paulus heel goed, hoe moeilijk het christelijk leven is. Lees maar wat hij in Romeinen 7:18 en 19 schreef: "Want ik weet, dat in mij, dat wil zeggen in mijn vlees, geen goed woont. Immers, het wensens is wel bij mij aanwezig, maar het goede uitwerken, kan ik niet. Want niet wat ik wens, het goede, doe ik, maar wat ik niet wens, het kwade, dat doe ik."

Als iemand uit ervaring geweten heeft hoe het botsen kan in het leven van een christen, dan is het Paulus wel geweest. Toch zegt hij, juist hij, dat wij onze lichamen tot een levend, heilig en Gode welgevallig offer moeten stellen. Daar is moeilijk iets tussen te krijgen. Met mijn lichaam leef ik hier en nu. Daar werk ik mee, eet en drink ermee, met mijn lichaam heb ik lief, en verlang ermee, ik heb middels mijn lichaam gemeenschap met anderen, met mijn lichaam ben ik vader van mijn gezin, met mijn lichaam ben ik lid van de kerk, kortom ik ben wie ik ben door mijn lichaam. Precies dit, zegt Paulus, of liever, precies dit zegt God, wil ik als een levend, heilig en Gode welgevallig offer. Niet later, niet ergens in de toekomst, maar nu, vandaag en morgen. Zolang als je op de aarde leeft.

Laten wij het maar voluit erkennen: dat kunnen wij niet. Wie is daartoe in staat? Maar Paulus zegt er ook iets bij: "door de barmhartigheden Gods". Die barmhartigheden Gods stellen ons er toe in staat. Het komt van Hem, en het gaat (als offer) weer tot Hem.

Of Barth dit over het hoofd gezien heeft, kunnen en willen wij niet beoordelen. Maar wij weten wel dat het in ons leven om God gaat, om God moet gaan althans. God eist dit leven van ons als een levend, heilig en welgevallig offer. En Hij zegt er bij: door Mijn barmhartigheden. Ik wil het, zegt de Here, en Ik verschaft je ook de mogelijkheid: mijn barmhartigheden.

Het kan niet wachten. God vraagt dit offer nu en Hij geeft de mogelijkheid nu. Met alle respect voor Barth's theologische kennis, wijzen wij die toch af. Wij kunnen de Here niet laten wachten met een beroep op Barth.

★ ★

DANSEN

Het moet de weliswaar en eerwaarde heren wel wat bang te moede zijn geweest, toen op de vergadering van 15 mei 1968 van Classis Hamilton de kerk van Brantford vroeg om nadere bezinning op dansen. Sinds jaar en dag is dansen in de kerken van de reformatie taboe, althans officieel.

De tijd is echter voorbij, dat men eenvoudig kan zeggen, dat "wij dit niet doen". Men kan voor een lange tijd iets nalaten uit traditie, maar vroeg of laat komt het verzoek dit nalaten te motiveren. Waarom doet u iets niet? Waarom hebt u bepaalde gebruiken of onthoudingen? Wij herinneren ons jongelui, die openbare belijdenis van hun geloof wilden afleggen. Zoals gebruikelijk moesten zij voor de kerkeraad verschijnen. Een der vragen was, of zij wel eens naar de "movies" gingen. Op het bevestigende antwoord, merkte een der kerkeraadsleden op, dat wij dit niet doen. Kerklidmaatschap was onverenigbaar met movie-bezoek. Wat echter in dit gesprek ontbrak was het motief, waarom die twee onverenigbaar zijn. En omdat dit motief niet werd gegeven, wisten de jongelui alleen maar dat "men dit niet deed", maar bleven zij onkundig van de reden waarom men dit niet deed.

Wij doen er goed aan onszelf voor ogen te houden, dat de tijd, waarin bepaalde dingen worden gedaan of niet gedaan zonder vermelding van de redenen van dit doen of niet doen, voorbij is. Men wil, en vooral de jongeren onder ons willen, dat wij duidelijk weten en zeggen, waarom wij leven zoals wij leven. Weten wij dit niet, dan hebben de jongeren grote moeite om ons levenspatroon over te nemen.

Daarom was het niet zo vreemd, dat die vraag over dansen op de classis kwam. Daar was zo iets. Wij doen het niet, — ja maar, waarom doen wij het niet? Is de ontkenning of afwijzing van het dansen voldoende doordacht? Het was daarom wel verstandig van die classis, dat zij een speciale commissie benoemde, om aan deze vraag nu eens extra goede aandacht te geven. En zo gebeurde. Een commissie werd samengesteld, bestaande uit zeer verschillende personen en die commissie heeft heel veel en lang vergaderd. De commissieleden hebben hun huiswerk gedaan, hetgeen wel bleek uit het rapport, dat zij aan de classis van 15 januari 1969 hebben voorgelegd. Omdat dit publiekelijk gebeurde hebben wij de vrijheid genomen, dit rapport gedeeltelijk te publiceren. Wij menen, dat dit rapport van belang is niet alleen voor de classis Hamilton van de Christian Reformed Church, maar voor alle reformatorische christenen. Het dansen wordt daarin ontleed: de gevaren worden niet verzwegen, maar de goede dingen, die er in zijn, worden eveneens belicht.

Bovendien wordt in dit rapport niet alleen over het dansen gesproken, maar wordt tevens een juist licht geworpen op het verschil tussen "sexualiteit" en "erotieïsme". Het komt ons voor, dat die twee in onze kringen nogal eens verward worden.

Wij bevelen het lezen van dit rapport gaarne aan. Wij geven toe, dat het wat lang is, maar ter wille van de eenheid van het rapport leek het ons niet gewenst de publicatie in tweeën te splitsen. De belangrijkheid van het onderwerp wettigt een beetje extra plaatsruimte wel.

D.F.

Marihuana and its effects

For thousands of years the ordinary hemp plant has been used to obtain fibres from its rotted straw, oil from its pressed seeds, and a drug, called "cannabis" in the scientific literature, from the hairs on the top of the flowers of the female plant. More common names for sannabis or its products are hashish, bhang, ganja and marihuana. "Hashish" is an arabic name, meaning "dried herb". The people who used hashish were called 'hashishin' or 'hemp-eaters' and from the word hashishin the English word "assassin" has been derived. The term "marihuana" is commonly employed in the United States and Canada. It is supposed to be a corruption of the portugese word "mariguango", that means "intoxicant".

The drug cannabis has been used for its hallucinatory effects throughout the ages by millions of people in all parts of the world. Preparations of hemp are either smoked, chewed, ingested or snuffed. In the United States the tops of the flowering female plants are cut, dried and chopped for incorporation into cigarettes. The cultivation of hemp plants is confined principally to Kentucky, Illinois, Minnesota and Wisconsin and is regulated by the federal government of the United States. Control on cultivation, however, is difficult, because the hemp plant tends to grow wild (Iowa!).

Marihuana smoking was probably introduced into the United States from Mexico in the thirties years and has since become a rapidly growing problem. In 1938 R. P. Walton wrote a book: "Marihuana, America's New Drug Problem". In 1944, the Committee on Marihuana, instituted by New York City's well known former mayor La Guardia, published their report: "The Marihuana Problem in the City of New York — sociological, medical, psychological and pharmacological studies".

Drug addiction can be considered as a means of bridging the gap between ambition and accomplishment. The 1953 survey of the United States Bureau of Narcotics showed that 78% of the drug addicts used heroin (=di-acetyl-morphine), smuggled into the States from China and the Lebanon, 10% used morphine, 1.5% used opium, 6.5% used synthetics and 4.5% used marihuana.

The illicit sale of marihuana in the form of cigarettes is the main source of supply to the public. These cigarettes vary in size, shape and price and are often wrapped in brown paper. They are usually known as "reefers", but are also called muggles, weed, tea, gage, sticks and brownies.

The smoking of one or two cigarettes usually brings on the desired effect. Confirmed smokers consume perhaps 6-10 cigarettes per day. They avoid becoming ill or experiencing unpleasant effects by not taxing their capacity for the drug and in this manner they continue to obtain only the desired psychic actions. In many large cities there exist clubs or dens (known as "tea-pads"), where marihuana users congregate for smoking and conviviality. There now even is a category of youngsters, who make every year a plane trip to Kabul, the capital of Afghanistan, where smoking hashish, "shooting" opium and other such pleasure activities are legal and life on drugs is the cheapest in the world!

The effects of marihuana smoking or consumption combine elements of excitation and depression

and vary with the personality of the individual. Soon after taking cannabis the subject finds himself in a dreamy state of altered consciousness in which his ideas are disconnected, uncontrollable and sometimes plentiful. Often there is a feeling of extreme well-being, exaltation, excitement, and inner joyousness, described as "high". At other times the subject may sink into a moody revery or experience panic states and fear of death, described as "down". Ideas come in disrupted sequences, things long forgotten are remembered and other well known cannot be recalled. Imagination runs riot and perception is crowded and disturbed. Minutes seem to be hours, and seconds seem minutes. Even space may be broadened and near objects may appear far distant. The head often feels swollen and the extremities feel heavy. Extremely vivid hallucinations may be experienced. These are often pleasant and may have sexual colouring. Illusions are also common and the feeling of being a dual personality may occur. Behaviour is impulsive, mood is elevated and random ideas are quickly translated into speech. When the subject is alone and undisturbed, he is inclined to be quiet and drowsy and sleep may ensue. When in company he is likely to be restless and talkative and to laugh and joke. Violent or aggressive behaviour is infrequent and even erotic ideas or sensations are usually not expressed.

Toxic doses result in mental confusion, disorientation, excitement and anxiety that finally may lead to severe mental disorder.

Whether the continued use of moderate doses of marihuana represents a menace to the individual and to society is a currently much disputed subject. Deterioration from the chronic overdose of cannabis apparently is quite common in Egypt and the Orient. Said the Central Narcotic Intelligence Bureau of the Egyptian Government in their annual report for the year 1944: "... the prepared product of the cannabis sativa plant, while having very little medical use, is capable of profoundly distributing the brain cells and of inducing acts of violence, even murder. It is in fact a thoroughly vicious and dangerous thing of no value whatever to humanity and deserving of nothing but the odium and contempt of civilized people".

The typical marihuana user is usually a person 20 to 30 years of age, idle and lacking initiative, with a history of repeated frustrations and deprivations, sexually maladjusted and often homosexual, who seeks distraction, escape and sometimes conviviality by smoking the drug. He almost uniformly has major personality defects and often shows emotional immaturity and instability in combination with moral deficiency.

The gradual incorporation of

drugs as an essential element of the cultural pattern of our Western civilization should be a matter of the gravest concern to us all: from history we know that it is possible to submit and destroy a nation with drugs. From 1839 till 1842 Great Britain and China were at war. Britain demanded the abolishment of the laws that forbade the importation of opium into China. China lost ...

Alcohol too has been a favorite drug to submit into oblivion tribes that were unpleasantly hostile to western invaders ...

Could it be that the iniquity of the fathers is now visited upon their children???

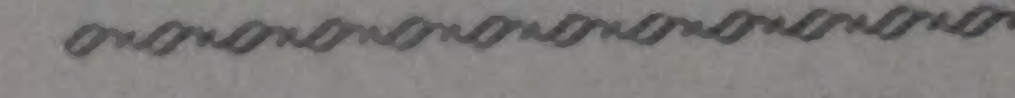
Note:

Readers who are interested in modern, so called "psychotropic" drugs are referred to "PSYCHOTROPIC DRUGS AND RELATED COMPOUNDS", a 365 page book published in 1967 by the Public Health Service of the U.S. Department of Health, Education and Welfare, catalogue number 1589. It is available from the U.S. Government Printing Office, Washington, D.C. 20402. Price: U.S. \$2.75.

This book gives the chemical formula of 690 compounds, gives 985 literature references, lists the names and addresses of 350 manufacturers the world over, gives also synonyms and trade names and indicates psychotropic action (tranquilizer, energizer and/or hallucinogen) in relation to dose.

It is therefore not true (as is often told to the general public) that we know "next-to-nothing" about drugs like LSD-25, methedrine, etc. These drugs are manufactured by reputable chemical companies and are primarily intended for use in (mental) hospitals. Some way or another, however, these drugs or their chemical ingredients show up in an apparently rapidly developing illicit trade and finally they become used unnecessarily and usually in severe overdose.

Bruce Bokhout



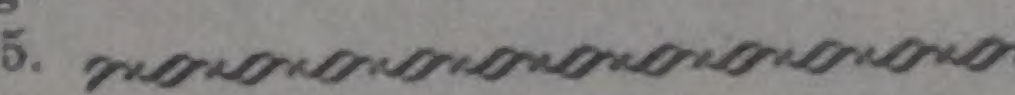
He who knows not, and knows not that he knows not, is a fool. Shun him.

He who knows not, and knows that he knows not, is simple. Teach him.

He who knows not, and knows not that he knows, is asleep. Awaken him.

He who knows not, and knows that he knows, is wise. Follow him.

—Edward Smith Ufford



MAKING HONG KONG FLU VACCINE—Virginia Mac-Glaughlin, a laboratory assistant in West Point, Pa., inoculates fertile eggs with Hong Kong influenza virus, one step in the production of the much-needed vaccine, at a major drug firm near Philadelphia. Up to 130,000 eggs are processed every day. The first vaccine went to California.

Bruilofts-geld.

Het lijkt pas zo kost geleden. Zij was maar een klein meisje. U zag haar opgroeien. Binnenkort zal ze getrouwd zijn. Eén ding is zeker. U zult heel wat geld voor haar bruiloft, die U altijd zo voor haar verlangd hebt, nodig hebben. Waar zal het vandaan komen? Scotiabank's Persoonlijk Waarborg Programma is het antwoord. Het omvat maandelijks stortingen, een contentantenpremie en het volle bedrag op het leven verzekerd vanaf het begin zonder medisch onderzoek — zonder extra kosten. U hoeft slechts Uw doel vast te stellen en begin te sparen. Vijftig maanden later zal U al het geld hebben dat U verlangt. En een bruiloft die niemand ooit zal vergeten.



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Het Canadese Staatsburgerschap

door Norman Campbell

(Can. Scene)—Er zijn bijna een miljoen mensen in Canada die in aanmerking komen voor het Canadese staatsburgerschap, maar dit niet hebben aangevraagd. Deze schatting werd aan het Lagerhuis voorgelegd door Robert Stanbury, de afgevaardigde voor York-Scarborough tijdens zijn voorstel tot een tweede "lezing" van een wetsontwerp tot wijziging van de Canadese verkiezingswet.

Onder de huidige wet hebben Britse onderdanen, die naar Canada zijn geëmigreerd na een verblijf van een jaar in Canada het recht om te stemmen en om tot het Parlement gekozen te worden. Alle andere immigranten moeten daarvoor eerst het Canadese staatsburgerschap bezitten en komen daarvoor in aanmerking na vijf jaar hier te zijn geweest.

Het amendement Stanbury zou inhouden dat alleen Canadese staatsburgers in de toekomst kunnen kiezen of kandidaat gesteld zouden kunnen worden. Daar dit Canadese staatsburgerschap slechts kan worden verleend na een verblijf van vijf jaar, zou dit dus betekenen, dat Britse onderdanen geen voorrecht boven andere immigranten zouden ontvangen. Verschillende dingen wijzen er op dat de regering Trudeau het met het Stanbury ontwerp eens is. De minister die de regering in het Parlement vertegenwoordigd, de zg. "House Leader" had voorgesteld dat dit onderwerp zou worden verwezen naar de commissie betreffende privileges en verkiezingen. Zou de regering, of welke andere partij dan ook in het Lagerhuis er tegen geweest zijn, dan zou het heel eenvoudig geweest zijn om dit onderwerp "uit te praten", d.w.z. het debat aan de gang te houden tot het uur dat er voor gezet is voorbij is, en het niet meer mogelijk is om nieuwe stappen te nemen. De heer Stanbury zei in

zijn voorstel dat het er op leek, dat wel 35% van de immigranten die voor staatsburgerschap in aanmerking komen dit niet hebben aangevraagd, maar dat het percentage van Britse immigranten die hun staatsburgerschap niet hebben aangevraagd nog veel hoger, en wel 70% is.

Zelfs al had de heer Stanbury met zijn voorstel niets anders bereikt dan de mensen er aan te herinneren dat er een Canadese staatsburgerschap bestaat, zou het nog de moeite waard geweest zijn.

F. Jack Bigg, een gewezen lid van de RCMP, die thans het kiesdistrict Pembina vertegenwoordigt in Manitoba, stelde voor de periode tussen de aankomst hier en het in aanmerking komen voor staatsburgerschap te reduceren voor iedereen — tot drie jaar of zelfs tot een jaar. Het moest de heer Bigg echter wel van het hart, dat naar beneden halen van alles wat Angelsaksisch is hier wel een nationale hobby scheen te zijn geworden.

De heer Real Caouette, de leider van de Creditiste, kwam tijdens het debat ook met een voorstel naar voren, dat wel minder ahang zal krijgen dan dat van de heer Stanbury. De heer Caouette stelde voor dat er een amendement aan de Canada Election Act zou worden toegevoegd waarin wordt voorgeschreven dat alle kiezers een identificatie kaart bij zich zouden moeten hebben met hun foto er op. Op deze wijze zou aan oneerlijke praktijken tijdens de verkiezingen in de grote steden voor een groot deel een einde worden gemaakt. Volgens de heer Caouette zou het zijn voorgekomen dat prostituees zich verkleeden als nonnen om op deze wijze in goed opgezette en nauwkeurig gecontroleerde stembureaux hun stem te kunnen uitbrengen.

Japanese Publicly Express Grief of War

Singapore — The 70-member Japanese delegation to the Asia-South Pacific Congress on Evangelism publicly expressed grief at the suffering caused by their invading armies in World War II, by laying a wreath at a Singapore monument.

The brief service took place here on the final day of the Congress, as the Japanese solemnly marched to the monument dedicated to the civilians killed during the enemy occupation.

Most observers note here that there is still some animosity and deep feelings of sadness toward the Japanese, even though commercial advances by the land of the rising sun and time have helped erase war memories. Japanese troops swept down on the city in 1942 and held it with unrelenting force for three years.

The Rev. W. Hara, pastor of United Church of Christ in Tokyo, headed the delegation as they stood before the monument that occupies a prominent spot in downtown Singapore. The 200 feet tall four-column marble monument was built last year. It is only 100 yards from the edge of Singapore Bay, where the Japanese fleet sailed in 26 years ago.

The statement read by Hara said:

"We Japanese Christians who are attending the Asia-South Pacific Congress on Evangelism held in Singapore from November 5-13, 1968 have gathered ourselves here in front of this Civilian Victims Memorial Monument.

"With broken and contrite hearts for the awful and dark deeds of violence done by our Japanese troops here during World War II and for the tragic results of that war, we say together that we are very, very sorry.

"We pray to our merciful Heavenly Father that He may strengthen and comfort the hearts of those who were trodden under the feet of the Japanese army, and bless the families and children of the dead.

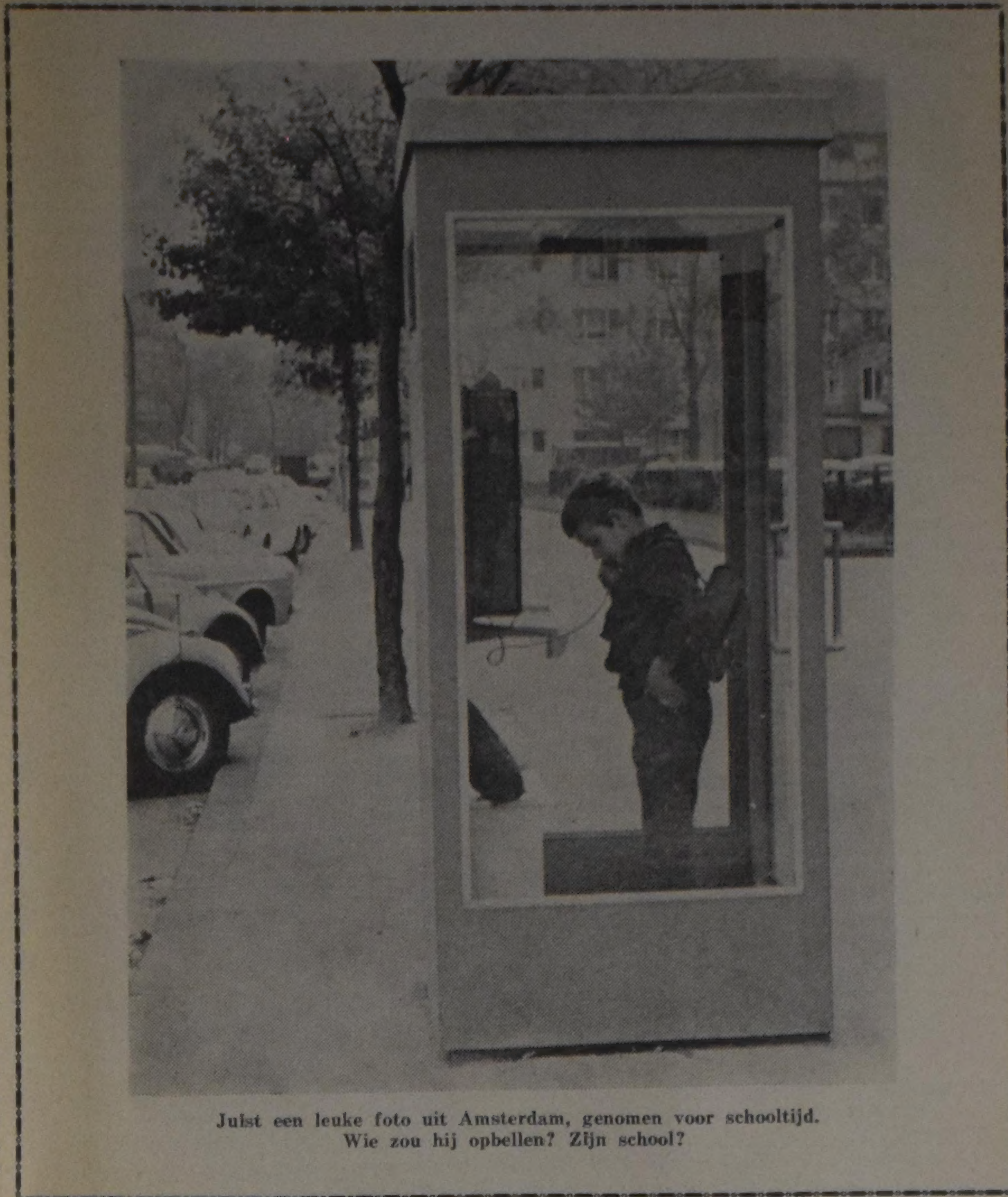
"As Christians who love the Lord Jesus Christ, the lover of all people, we here pledge by the grace of God not only to commit ourselves to the task of evangelism in Japan seeking to win our kinsmen to become Christian peacemakers, but also to dedicate ourselves to be Crusaders of peace and love throughout Asia and the world.

"May the Lord help us, we pray!"

Each member of the Japanese party had signed the document. After the reading of the statement, there was a moment of silence and then a prayer.

Inscribed on the monument in gold letters are these words: "Memorial to the Civilian Victims of the Japanese Occupation 1942-1945," written in Tamil, Chinese, Malay, and English.

The service by the Japanese was thought to be the first such service of public apology ever offered here. Some local residents attended the service and news of the statement was carried in all local newspapers, and on television, and by radio.



Juist een leuke foto uit Amsterdam, genomen voor schooltijd. Wie zou hij opbellen? Zijn school?

DE STENEN BRUID

door M. Van Nuis-Zuidema

(30)



Maar zij, toch ook uit haar doen door alles om haar heen, kan dit nog niet aan.

Tranen, die ze steeds weer heeft teruggedrongen om toch maar flink te zijn naast hem, springen nu, om een bagatel, onverhoeds in haar ogen.

Als een kruidje-roer-me-niet trekt ze zich in zichzelf terug.

"Doe niet zo flauw."

Hij schrikt van haar echt boze stem. "Kom, het was maar een plagerijtje."

"Bewaars dat dan maar tot later." Ze zegt het gewild onvriendelijk, want ze heeft het gevoel, dat ze nu, zonder aanleiding, zo maar een hevige ruzie zou kunnen maken. Alleen maar, alleen... ja, omdat het zo maar in haar opstijgt. Alleen om het andere van binnen, al de ellende, even te overschreeuwen misschien.

Jaap doet of hij haar tranen niet ziet en peult bedachtzaam in zijn pijp. "Weet je, Ellevien hield echt van Jochem en ik geloof, ja ik ben ervan overtuigd, dat ze nog van hem houdt."

Het gezicht tegenover hem vlamt weer op. "Maar waarom doet ze dan zo?"

"Ja, dat is nu juist het moeilijke."

"Nou, maar als ik dominee was..." strijdlustig staat ze voor hem, "dan zou ik haar geestelijk eens flink door elkaar schudden."

"Jammer dat je het dan niet bent!"

"Ja, dat is het, maar ik ben wel domineesvrouw en in die hoedanigheid wil ik nu over jouw zenuwen gaan waken."

Als hij haar ongelovig aankijkt, knikt ze: "Ja, echt hoor. Ik meen het! Die hebben ook een flinke beurt gehad, geloof dat van me. En dan beveel ik dat jij nu op staande voet een poos naar bed gaat. Dadelijk. Voor er weer iemand komt. Je moet baliest een poos slapen. Ik geloof zeker, dat dat nu voor jou het meest heilzame is. Je ziet er uit als een geest. Bah! Is dat nu mijn man?"

"Mijn vader ouderling zei ook al zoiets." Het komt er wat kleintjes uit, maar hij geeft haar met deze woorden haar zin.

"Echt waar?" Ze danst opeens door de kamer. Even alles van zich afschuddend. Om even... even alleen maar geluk te hebben. Hier, met Jaap, haar

eigen lieverd, die ze nog heeft en die ze nooit, zoals Ellevien Jochem, in de steek zal laten.

"Ouderling Bos is een schat en als hij hier komt zal ik hem zoemen. Omdat hij zo voor jou zorgt. Je gaat nu, hè?" Op haar hurken zit ze voor hem, grijpt hem plots bij zijn voeten. Ze moet even haar krachten met hem meten. Jaap slaat zijn handen om de leuningen van zijn stoel, maar in plaats van zich scherp te zetten, zoals anders, schiet hij nu opeens mee naar voren, van de stoel af. Plat op de grond komt hij terecht en zij, hierop niet bedacht, tuimelt achterover op het tapijt. Ze schateren beiden luidop, maar hun lachen wordt overstemd door het luiden van de bel, een hol geluid door de lege kale gang, maar de vuile vloedstrepen op de muren als een symbool zijn van de ramp.

Hun lachen breekt af en in elkaars ogen lezen ze weer de werkelijkheid van vandaag.

Wat melig na het ongewone van zo'n lange mid-dagslaap, ziet ds. Bruining met bleek gezicht uit het hoge pastorierraam. Waar hij zijn blik ook laat dwalen, er is alleen maar één trieste modderige chaos en wildernis.

Jaap sluit z'n ogen, probeert zich de situatie daar-buiten in te denken zoals het was voor de ramp. Het is een lentebeeld dat hij ziet. Boerderijen met rode daken, omgeven door teer groen, bloemen hier en daar tussen het gras, alles fris en fleurig onder een heldere hemel waarlangs luchtig witte wolken drijven. Jaap had dit niet moeten doen, want de tegenstelling is wel heel schril. Toch geeft hij er nog even aan toe. Wil zich indenken dat hij weer in zijn gewone studeerkamer zou zitten, zonder de huis-kamer- en keukenrommel erin, dat hij weer... een gewone preuk zou moeten maken...

En daarmee is hij dan met beide benen terug in de werkelijkheid. Bij zijn werk. Bij zijn mensen. Bij... het heden. Het onverbbiddelijke heden, waar geen ontkomen aan is, hoe zwaar het ook mag zijn. Hij is weer in de kleurloze middag na de stralende morgen. Zijn geest werkt helder.

Hij ziet zijn mensen weer bij het graf, en hij hoopt vurig dat ze ondanks alle leed, door zijn woorden toch even zijn uitgetild boven het grauwe aardse. Zijn mensen, van wie sommigen, dat weet hij, de hemel al open zagen en die nu, in de grijsheid van de middag, na de hoogte van vanmorgen, ook de kans hebben, des te dieper terug te storten in de bitterheid van vandaag.

Nu herder zijn of nooit, is zijn devies deze dagen.

En zo, zijn lendenen weer omgord, stapt hij de studeerkamer binnen, waar zijn vrouw het vuur in het fornuis al heeft opgestookt.

Ze had het vaste voornemen hem niet te roepen, al had hij de hele dag doorgeslapen. Maar nu staat hij daar en ze ziet het meteen aan zijn vastberaden uitdrukking als ze zegt: "Jij gaat er weer op uit!"

* * *

Tom de Ronde draait zich om echter het stuur

van z'n auto en in die flits, z'n ogen meteen weer naar het verkeer op de weg voor zich, ziet hij op de achterbank niet veel meer dan door elkaar gestrengelde blote armen en benen, waartussen geel en rood van truitjes en broekjes, en uit dat vechten-de hoopje veelbelovende neefjes stijgen nog steeds de vreugdekreten op.

"Heidaar, houden jullie alsjeblieft een klein beetje je gemak!" Tom remt af. "Als het nu niet dadelijk uit is, stop ik en zet jullie hier zo aan de weg neer!"

"Doet u toch niet!" hoort hij achter zich de uitdagende stem van Willi, de meest drieste van de tweeling.

Maar Woutje, de bedachtzame, de wat aarzelende en overal gevaar ziende, maakt zich los uit Willi's armen en benen, die hun greep om hem toch even hebben verslapt.

Z'n blauw ogen zien vragend van Toms rug naar de huizen en de bomen, die in snel tempo voorbijvliegen.

Ernstig vraagt hij zich af, of oom dat nu meent.

Willi rolt nog even op de bank heen en weer, duwt tegen Woutje, maar als die bedaard blijft zitten, hijst hij zich op z'n knieën, leunt langs Woutje heen en z'n kleine witte tandjes bij iedere lach bloot in z'n rode bolle toet, slaat hij Tom baldadig met z'n stevige knuistjes op de rug.

"Doet u toch niet!" roept hij weer, z'n ogen schitterend van pret. "Doet u toch niet!"

"Rakker!" Tom ziet niet achterom, want op dit ogenblik zwenkt hij naar rechts de drukke verkeersweg af een stille laan in, waar de tuinen, nog iets vochtig van de dauw, fris en schoon met hun groen en fleurige bloemen, geuren in de morgenzon.

Hier hebben ze opeens alle drie hun aandacht bij een groentewagen, die, achteruit rijdend uit een breed tuinhek, dwars de weg opgaat om te keren.

Met grote belangstelling zien de jongens toe, of oom er langs kan, of dat de groentewagen nog net voor hen om zal draaien, en dan is het Willi, die op het wandelpad achter de bomen, juf ontdekt. De zon en schaduwplekken dansen op haar glanzend bruine haar, het loshangende jasje en de daaronder iets op en neergolvende zandkleurige rok.

De groentewagen staat precies dwars op de weg en ze moeten wachten. Tom foert en trommelt ongeduldig op het stuur, als de voerman, z'n paard bij de toom houdend, rustig z'n gerij naar de rechterkant van de weg draait.

Op dat ogenblik voelt Tom een paar mollige armpjes om z'n hals, die z'n hoofd haast achterover trekken en in z'n oor toetert een stem: "Daar oom! Daar is juf!"

Zonder interesse volgt Toms blik de rechteing die Willi hem wijst. Hij ziet ook de meisjesfiguur, maar z'n blik laat haar meteen los. "Laat die vent liever opschieten," moppert hij.

Woutje dringt zich naar Willi's kant. "Ja, juf!"

Z'n altijd wat verwonderde ogen gaan weer naar ooms rug en die is vrijgekomen van Willi's omhelzing. Zou oom er nu langs kunnen?

Nee, ze moeten nog wachten, want de voerman heeft de draai te kort genomen en kalm duwt hij het paar weer achteruit in de richting van het tuinhek.

Juf is hen voor, maar moet nu ook wachten voor de wagen, die heel de weg verspert.

Opgewonden springt Willi heen en weer op de bank. "Oom, mogen we eruit, dan gaan we met juf mee! Veel fijner!"

"Vooruit maar!" Tom heeft zich juist berustend aan de situatie overgegeven en steekt een nieuwe sigaret op. Nu draait hij het portier voor de jongens open. "Vlug dan maar."

Dit had hij echter rustig achterwege kunnen laten, want ze buitelen er compleet uit. Willi schiet met luide kreten van "Juf! juf!" als een pijl uit de boog weg, maar Woutje duwt eerst het wijd open gezwaaide portier terug, dat Tom dan met een harde slag in het slot trekt.

De voerman heeft de zaak nog niet in orde, misschien eer geremd dan aangevuurd door al het geclaxonner van wachtende auto's aan beide kanten.

"Nou!" Meer woorden weet Tom niet voor dat gepruts en getreuzel daar voor hem en schouderophalend leunt hij tegen de bank.

"Juf!" klinkt echter nog de schelle kreet van Willi in z'n oren en onwillekeurig dwalen z'n ogen naar het wandelpad. Juf draait zich juist om en Tom ziet een niet onknap, wat strak gezicht, dat bij het zien van Willi overglansd wordt door iets blij's. Ze breidt haar armen uit en vangt Willi op in z'n vaart, terwijl hij als een jongen hond tegen haar opspringt. Nog wel vijf meter achter hem, z'n pas eer inhoudend dan versnellend, volgt Woutje en Tom voelt meteen een ergernis in zich opkomen, die hem heel het tot een obstakel geworden gerij vol verse groenten, witte bloemkolen en oranje wortels, doet vergeten. Natuurlijk! Het is een beeld, zoals hij vaak ziet in het kinderleven, maar ook in het leven van volwassenen om hem heen. Wie het hardst dringt en z'n ellebogen gebruikt...

Willi is de veroveraar, de onstuimige en de winner. Woutje de zich terugtrekkende en de toch hunkerende, maar die uit zichzelf nooit zo naar juf toe zou durven vliegen.

Daar heeft dat mens, en hiermee betitelt hij juf, natuurlijk geen idee van.

Met stijgende ergernis om Woutje, die wel weer over 't hoofd gezien zal worden, kijkt hij toe.

"Nou..."

Wacht eens, dat is die nieuwe juf. Z'n barometer draait weer bij, als hij ziet hoe ze Willi, als hij wat uitgedold is, zacht opzij duwt en nu naar Woutje wenkt en ook hem haar uitnodigende armen voorhoudt.

(Wordt vervolgd.)

Committee on DANCING

(Continued from page 2)

our utmost attention. Seemingly arbitrary opinions offered by parents to their children who are faced with the intimate problems of petting, necking, parking, etc., have resulted in resentment on the part of young people and often result in further experimentation. Our young people are raised in a society which is making a mockery of purity. The acts of petting and necking are so commonly accepted that very often one's own conscience is drowned out by the influences of society. The increased privileges today's young people enjoy have carried with them increased responsibility, and the individual's self-control is put to a real test.

Our young people must learn to anticipate and avoid those tempting circumstances which will cause them to break down, ignore and abandon the very controls they have learned. Control is a matter of prayer and of holding, above everything else, one's commitment to "serve Him, always and everywhere" (Y.C.F. Constitution). Our young people, living this life through prayer together, will find each other growing into a genuine love relationship with each other and their Creator.

Can Dancing be Wholesome?

We ought to avoid blowing up this matter of dancing out of proportion by attaching too great a significant in the hope that, as fads go, it will gradually disappear. A proper framework is provided when we remember that we should not consider the matter in a vacuum, but as part of the intricate fabric of modern social life. In view of the facts that our world is aflame with war, racial strife, poverty and countless other social ills, the matter of dancing appears rather frivolous. Our young people, who have to determine their attitude to dancing and their engaging in or refraining from it, should be deeply aware of the charged character of our times, and the ultimate challenges for Christian service and witness the Lord presents to His people. If our young people have a proper awareness of the great need in our world and their responsibilities as Christians, they will be driven to two inevitable conclusions: the need to be serious and the need for relaxation in order to be able to address themselves with vigour to our troubled world.

The question whether dancing can be a wholesome part of Christian living must be considered at this point. The committee after much prayerful consideration came to the unanimous conclusion that this question should be answered in the affirmative.

Dancing as a form of entertainment provides a release of tensions and energy, a proper means of fun and enjoyment and the opportunity to express the innate drive in man to respond with bodily movements. As a general social function, dancing provides a pleasant, natural and informal way for man to communicate and associate with others.

In addition to the above, dancing provides the all important opportunity for young people to participate in the activity of an entire group and yet function as an individual. It should be considered a positive means to develop sexuality by a healthy interaction of the sexes.

Injustice would be done to the whole of dancing, however, if only the positive elements were mentioned. Several reasons exist which can prevent the dance from being wholesome, the most prominent of these being the participant's intention to use the dance for erotic sensual pleasures in the same manner as many forms of interaction of the sexes may be used for that purpose. Secondly, while engaged in dancing, a participant may discover that due to closeness of partner, beat or rhythm he does become sexually stimulated in an erotic manner and would therefore be wise to refrain from dancing. A third important element to consider is the entire atmosphere within which the dance is conducted, where drinking of alcohol beverages

is indulged in, the natural conclusion is that within this atmosphere the Christian should not be involved. Where types of dances, lyrics or songs express defamation of God's name or His creation, this same atmosphere is created and must be avoided by the Christian.

Since dancing as such, however, contains many good elements and can provide a healthy means of entertainment, we may not therefore deprive our young people of its values. It should never become an obsession but viewed within the proper perspective of the Christian life. The committee concludes, therefore, that the possibility should exist and does exist to provide our young people with a wholesome dance.

Some Guidelines

Since it is desirable that our young people be able to take advantage of the wholesome qualities that are made available and possible by dancing within the concept of the Christian style of life, the Committee considered a number of items that would be prerequisites for a wholesome dance. It is not the intention of the Committee, however, to lay down for our young people a number of guidelines and regulations which by themselves would pretend to safeguard the wholesome character of the dance. If the heart is not right, rules and regulations will not help to make the dance wholesome. We would also emphasize the fact that these same rules and regulations are not needed if our young people experience a living, growing, vigorous, and personal relationship with the Person of Jesus Christ and live in subjection to the Word of God. (Emphasis added)

The Committee has already outlined how dancing as an amusement can be used for both good and evil, and it is in this light that we have established certain guidelines which must be met:

1. Proper instruction, by qualified Christian instructors, must be given in order to acquaint our young people with the right kind of dances and teach them the proper etiquette of dancing, so that they will know how to conduct themselves in a mature fashion when brought together for a social function such as a dance.
2. The proper music and lyrics must be available and danced to. The Christian cannot dance to pulsating music and lewd lyrics which advocate sin.
3. The proper place must be provided and utilized. A public dance which is open to everyone does not provide the proper environment and is not conducive to the wholesome character of the dance. Dancing on the part of our young people must be limited to those places where a Christian atmosphere can be maintained.
4. There must be proper supervision of the dance. In order to accomplish this, there is a need for chaperones who will supervise with authority, courage and tact.
5. The proper company must be present. In order for the dance to be wholesome, it must be limited to Christian young people so that a warm and challenging experience of Christian fellowship will exist.
6. Proper dancing must be engaged in. Hugging and cheek to cheek dancing will only prevent the dance from being wholesome and cannot be condoned.
7. Despite the guidelines outlined above, which apply to the dance in general, the Committee again emphasizes the importance of discrimination on behalf of the individual. Although there is a need for control and supervision, there is only One who can supervise the heart and mind. For the individual to exercise proper discrimination, our young people must grow in their relationship to Jesus Christ.

If the above guidelines are observed and implemented, would it be feasible to provide a wholesome dance for our young people? According to your committee, this question should be answered in the affirmative. This does not mean,

however, that, with the above answer, we have now solved the entire problem. To the contrary, we still find ourselves faced with the following important questions. First, may we expect a certain form of dancing to be satisfying emotionally? Will it not rather become a stepping stone to objectionable types of dances? Secondly, if we endeavour to search for acceptable forms of dancing for our young people, can we find the music and the lyrics to which they as Christian young people can dance? Attempts to "christianize" the secular will easily leave the Christian just a few steps behind the world and is contrary to our calling "to walk in the light" (I John 1:7). To provide a wholesome dance for our young people is only feasible with a rejection of all indiscriminate use of music, lyrics and dances, and with the application of a justified selectivity. That presents to us the need for responsible Christians who according to their ability and training have the requirements for proper leadership in the area of dancing and who are capable of giving the necessary guidelines to our young people. Thirdly, although a dance for Christian young people should be supervised, we ought to realize that we are limited in the things we want to accomplish in this respect. Are we able to supervise eyes, thoughts, imaginations, desires, etc.?

In the question of the feasibility of providing a wholesome dance for our young people, they have the calling to live the new life which is a fruit of the Holy Ghost, which includes their recreational activity. We are not to walk "after the flesh," but "after the Spirit." This is what makes the Christian say: "All things are lawful for me, but not all things are expedient; all things are lawful for me, but not all things edify" (I Cor. 10:23).

We do not want to hide our

concern and awareness of various problems that can be expected and will be faced when our young people are engaged in dancing in an acceptable way. We can no longer afford to be negative, however, but must implement this type of program in a positive way. The world shows us a decadence of the dance. As Christians we should continue to endeavour to lift the dance from its decay and redirect it to a wholesome expression of real joy. What we aim at, and what should give us satisfaction only, is that type of dance in which the purpose of all of life is present: "Glory to God in the highest."

As long as we have not found the type of dance, including the proper music, lyrics, etc., that answers to that purpose, we must refrain from dancing and rather combine all our resources to create new, acceptable forms of dancing which can be enjoyed by Christian young people.

Conclusions

The committee concludes that

1. dancing was engaged in in Biblical times by the people of God;
2. dancing as such cannot be classified as worldly amusement although it can become and often is that;
3. the wrong and the right is not between dancing and not dancing, but that there is a wrong and a right within the area of dancing;
4. present day music and lyrics leave much to be desired;
5. since the Christian life is a life of joy, recognition and encouragement must be given to the expression of this joy by rhythmical movements to musical accompaniment; and that
6. Christian young people must develop a distinctively Christian style of life.

TERUGBLIK

De adembenemende schoonheid van een bejzeld wereld die in de zon lag te glinsteren, was spoedig vergeten toen er met een stroomloze nacht en dag voor betaald moest worden!

Staannde voor een raam en uitzienende over het donkere dorp waar nergens, nergens ook maar een lichtpuntje te zien was, vroeg ik mij hardop of hoe de mensen zich vroeger, vóór die goede Edison op het toneel verscheen, zich toch gered hadden. De kinderen voegden zich bij me en duidelijk bleek toen hoe hun jonge ogen gewend waren aan kunstmatig licht.

Straatlantaarns, autolampen, licht dat uit huizen en winkels naar buiten stroomt, hebben hen verleerd om met een laaghangend wolkendek waarin zich allerlei grillige figuren vormen, zo nu en dan belicht door een opkomende maan, vertrouwd te zijn. Het had voor hen bijna iets onheilspellends! We hebben de gordijnen toen maar dicht gedaan en geprobeerd het ons bij het licht van een paar kaarsen gezellig te maken. We ontdekten dat we, als moderne, onafhankelijke mensen, toch wel erg afhankelijk waren van een bepaalde draad, die nu, onder zijn ijzige last bezweken, ons de dienst had opgezegd en ergens in de sneeuw lag. Het viel niet mee om je zo hulpeloos te weten! Géén warmte, géén licht, géén tevreden pruttelende pannenkoeken, géén radio en vul maar aan, wat is er niet electrisch tegenwoordig? Het kaarslicht was onvoldoende om er bij te lezen en een collective verveling dreigde.

"We cannot even put a record on!" makte er een. Het bracht mij op een idee. "Waarom zingen we zelf niet?" stelde ik voor. Algemene verbazing. Stel je voor, zo maar wat gaan zitten zingen met elkaar? Dat doe je om een kampvuur maar niet in een huiskamer!

"Kinders, het is toch zo gezellig," begon ik mijn pleidooi. "Ik weet het wel, als jullie muziek wilt horen draai je de knop van de radio om of je zet een plaatje op, maar toen wij vroeger jong waren..." Een waarschuwend kuchtje, ergens uit de richting van de makkelijkste stoel die wij bezitten, bracht me even van mijn stuk. "Oh well, never mind," besloot ik toen, wat aan de kinderen een zucht van verlichting ontlokte.

"Maar," zo bedacht ik me vlak daarop triomfantelijk, "er is in Holland een veelgelezen schrijver, Godfried Bomans is zijn naam, die nog lang niet oud is maar wel wijs en die zegt ergens: "Zelf harmonika spelen is een hogere bezigheid dan Bach beluisteren!" Gelijk zette ik het eerste liedje in. Een heel repertoire hebben we, ik mag wel zeggen met groeiend enthousiasme, afgewerkt.

In een van de adempauzes hebben we het er toch op gewaagd om iets uit onze jonge jaren te vertellen en het werd gretige belangstelling aangehoord!

't Ging over de laatste oorlogswinter. Maandanlang moesten we ons toen immers behelpen zonder stroom. Het maakte je alleen maar vindigrijp en je voelde het ongemak ervan niet half zo erg als de honger die in je lichaam knaagde, of als de angst die je besponng wanneer je vader en je broer en de onderduiker van de burens, waar je heimelijk verliefd op was, zich in allerijl moesten verbergen omdat er maar weer eens zo'n onzinnige razzia gehouden werd.

't Werd bedtijd. De kaarsen waren bijna opgebrand. In optocht ging het hele troepje, groot en klein tegelijk, naar boven. Ik probeerde het licht van de zaklantaarn zo eerlijk mogelijk te verdelen. Maar iets van het avontuurlijke uit onze verhalen had de kinderen te pakken.

"When Dad was young and there was a war, he never used any light but went to bed in the dark," deed onze jongste stoer. "So I can manage too, I'll just keep the curtains open."

De maan had zich intussen een wolkenloos plekje veroverd en streelde troostend het donkere dorp. Ik dacht aan die tijd die door onze verhalen weer zo scherp in mijn geheugen stond.

Ik huiverde, 't werd langzaam aan koud in huis. Maar de kinderen hadden warme flanellen pyjama's, dikke wollen dekens, een volle maag en ze hoefden niet angstig te luisteren of er in de verte ook vliegtuigen ronkten en het verschrikkende, naderbij komende geluid van stampende soldatenlaarzen kenden ze niet.

Het was goed om dat te bedenken en er een dankgebed voor op te zenden!

Linda.

"SALEM" REPORTS

Again, we draw your attention to a board meeting of the Salem Christian Sanitarium Association Inc. held on December 7, 1968.

The following can be reported: **Report Treasurer:** Rev. J. Van Harmelen informs us that the income during the first 11 months of 1968 amounted to \$48,137.26. The disbursements for the same period were \$13,021.87. The members equity is now about \$180,000. The financial result of "Salem Sunday 1968" was not yet known, due to the fact that several churches decided to have the special offering on a later date. Probably the board will be informed about the total amount on their next board meeting.

Out Patient Clinic. The committee reports that the clinic proves to fill a need. The psychiatrist Dr. Helen Rogers and the secretaries Miss G. Sietsma and Miss A. Buninga have a good cooperation. However the waiting list could be larger. Apparently many of our people are not yet aware of the existence of a Christian Psychiatric Clinic.

The clinic operates every Saturday in the Frost Building, 100 REXDALE BLVD., REXDALE. The phone number is 247-1449. An answering service is employed during non-office hours.

INSTALLATION MISS SARAH H. COLENBRANDER

The installation of Miss Sarah H. Colenbrander, field director of the Youth Evangelism Society, took place on January 5th, 1969, in the Zion Christian Reformed Church of Oshawa, Ont.

Rev. E. Gritter from Belleville preached the sermon on the Parable of the Lost Sheep. The text was from Matthew 18, verse 14: "In just the same way your Father in Heaven does not want any of these little ones to be lost."

The group of Sunflower girls attending this memorable service sang hymn 417: Savior, like a Shepherd Lead Us.

Rev. R. Praamsma from Brantford officially installed Miss Colenbrander as field director of the Youth Evangelism Society. In his personal address to Miss Colenbrander, Rev. Praamsma stated that the greatest asset in her work would be love. For her leadership of the Sunflower and Compass workers, she must have much love and tact. Rev. Praamsma charged the congregation to pray for Miss Colenbrander, that she may receive and retain these, and the many other talents she will need in her dealings and contact with people. The congregation was led in prayer by Rev. D. Habermehl.

A reception in honour of Miss

Future Staffing. A few Christian Schools requested our help for cases of child psychiatry. In order to require a good insight in this matter, our president will contact all the principals of the Ontario Christian Schools.

It was decided to continue our search for a full-time Christian psychiatrist. New channels will be explored.

Publication. The publicity committee submits a list of all communications mailed since the annual meeting to members, diaconates, churches and contact-men. Among others there was a newsletter by Dr. A. Vander Maas: "Where are those patients?", an information pamphlet regarding the Out Patient Clinic, bulletin-covers, folders for membership and an article in Calvinist-Contact by Dr. A. Vander Maas about the referral of patients by their family-physician.

Special Homes for the Aged. Discussions with other organizations will be continued. Studies are made, what should be done in the future.

Annual Meeting. It is decided to hold our annual meeting on D.V. March 29, 1969 in the Rehoboth Christian Reformed Church of Toronto. Dr. Helen J. Rogers will be invited as the speaker.

Casper C. Vanderiet.

Colenbrander was held, after the service, in the auditorium of the Zion church. A number of welcome speeches were made to the new field director. Representatives from various Sunflower Clubs in Ontario presented original gifts to Miss Colenbrander, such as a model car, a painting, etc. All of the gifts were hand made, with the exception of a bouquet of carnations. One of the guide's husbands made the car, which is to be decorated with flowers by the Sunflower girls from the Oshawa club.

In her acknowledgement speech, Miss Colenbrander thanked everyone for their support and tokens of confidence in her. She stated her conviction that she felt certain God had indeed guided her to this position. Having overcome her unsureness and doubts, she now feels assured that she can carry out her task with the help and grace of God.

May we all continue to pray for Miss Colenbrander, as she begins her work as field director. The leadership and guidance she will provide to all those in charge of Sunflower and Compass work is a great blessing from the "Heavenly Father who does not want any of these little ones to be lost."

DATUM CENTRALE

January 20, 1969	Panel Discussion "Financial Equality", Rehoboth Chr. Ref. Chnrc, Etobicoke. Organized by the Grace Chr. School Society.
January 26, 1969	Hamilton: Youth Talks. Rev. H. Mennega speaking.
February 22, 1969	Toronto: Annual Meeting of the CJL Foundation. Toronto District Christian High School. Speaker: Dr. Bernard Zylstra.
March 29, 1969	Toronto: Annual Meeting SALEM. Speaker Dr. Helen J. Rogers.
April 26, 1969	Toronto: National Convention of the CLAC.

De meeste van deze samenkomsten zijn geadverteerd in ons blad. Wij verwijzen naar die advertenties voor verdere bijzonderheden.

Please help us

Quite regularly we receive cheques which are signed in such a fancy way that it is impossible for us to decipher the signature.

The only way of finding out who did send the cheque is to write to the bank, give the account number and ask to supply us with the name and address of the account-holder.

When you send your payment by cheque and use a fancy signature, it is necessary to write your name and address on a separate piece of paper or below that signature. Otherwise it is impossible for us to enter your payment.

Please help us by mentioning your name and address at all times. It avoids difficulties.

Administration of CALVINIST-CONTACT

Stranden de ruimtevluchten?

De maan heeft een keerzijde, die de mensen nu voor het eerst hebben gezien tijdens de laatste vlucht van de Apollo VIII. Maar de reis naar de maan zelf heeft ook een keerzijde. En die keerzijde is of er wel voldoende geld aanwezig zal zijn om verdere plannen te verwezenlijken.

Men kan dit probleem wel spoedig van de hand wijzen en zeggen, dat de miljarden, die voor ruimte-onderzoek worden besteed, beter voor menslievende doeleinden kunnen worden gebruikt. Maar daar staat tegenover, dat de gehele onderneming van ruimte-onderzoek en ruimtevluchten aan duizenden mensen werk verschaft en de wetenschappelijke waarde van dit onderzoek en deze vluchten is moeilijk te schatten of te overschatten.

Amerika moge rijk zijn, maar er zijn meer dingen die betaald moeten worden. Er is een eind zelfs aan een Amerikaans budget. In 1968 gaf men nog \$5.9 biljoen voor ruimte-onderzoek uit, maar in 1968 was dit bedrag reeds ingesnoerd tot minder dan \$4 biljoen. In 1966 verschaftte het program werk aan 420.000 mensen, maar dit aantal is nu reeds gedaald tot 200.000.

Er zijn gelden aanwezig voor twee, mogelijk drie landingen van mensen op de maan, maar verder durft men geen plannen te maken. De administratie van de ruimtevluchten hoopt nu maar, dat de geslaagde Apollo VIII vlucht het enthousiasme (en daardoor het geld) zowel bij de regering als bij de bevolking zal doen toenemen.

Een tegenhanger

In Ann Arbor, in de Amerikaanse staat Michigan, heeft een aantal jongelui op zich genomen te laten zien, dat teenagers ook nog iets anders kunnen doen, dan opstootjes veroorzaken en slaags raken met de politie,

Hier zijn een paar voorbeelden van wat deze jongelui gedaan hebben: Een brug, waarop onzedelijke taal was gekalkt, werd in één nacht geheel overgeschilderd.

Een leeg huis, dat erge aantrekking had op vanden, werd geheel dichtgetimmerd.

Planters, die leeg waren blijven staan omdat de overheidsinstanties het er niet over eens konden worden, wie ze moest verzorgen, werden gevuld met bloemen.

Een haag, die het uitzicht belemmerde bij een druk verkeerspunt, werd geknapt.

Afval langs de Huron River werd opgeruimd.

De groep wordt gevormd door jongemensen uit verschillende kerken en wordt genoemd St. Peter. Hierdoor kan niemand er enige kerkformatie in herkennen. De man, die het woord voor de jongelui doet, is professor aan de University of Michigan.

Een voorbeeld ter navolging.

Een achterstallige rekening

De houding van president De Gaulle "to go it alone" om Europe Europa te doen zijn (waarbij Frankrijk dan de leidende rol zou spelen) heeft financiële consequenties. Twee jaar geleden wees de Franse generaal de Amerikanen de deur: Zij moesten Frankrijk verlaten. Intussen hadden de Amerikanen sinds 1950 voor vele miljoenen in Frankrijk belegd. Voor deze beleggingen zoeken de Amerikanen nu compensatie.

Amerika wist natuurlijk van de economische moeilijkheden, die president de Gaulle ontmoette en daarom was een rekening tot nu toe niet gepresenteerd. Maar nu komt eersdaags Mr. Nixon zijn intrek nemen in het Witte Huis. Daarom moet voor die tijd de factuur de deur uit, een factuur die een bedrag zal tonen van ergens tussen de drie miljoen en vier miljoen dollar.

Dat is een moeilijk te verteren brok voor de Fransen. Men kan natuurlijk lang discussiëren over de huidige waarde van de Amerikaanse bezittingen, en dat zullen de Fransen ook zeker doen. Hun overeenkomst met de Amerikanen voorziet daarin. Het kan natuurlijk zijn, dat wat voor Amerika nuttige gebouwen en installaties waren, voor de Fransen geen enkele waarde heeft. En de overeenkomst spreekt van betaling voor eigendommen "voor zover die eigendommen nog waarde hebben." Volgens de Fransen is er geen waarde. Maar dit argument verliest nogal wat van zijn kracht als men ziet hoe intensief de Fransen gebruik maken van de Amerikaanse beleggingen.

De rekening zal wel uitgaan voordat Mr. Nixon president wordt, maar de incassering ervan is iets, dat Mr. Nixon zal moeten behartigen. En daarom is de Amerikaanse vordering op Frankrijk een extra zorg voor de nieuwe Amerikaanse president.

CONFESSION AND HISTORY ? YES !

In a recent article Dr. Kistemaker has suggested that we must interpret the first chapters of Genesis as history rather than as an expression of the Israelites' religious experience. I would like to suggest that, as Dr. K. outlines them, neither alternative is satisfactory and that we must seek another solution which is more in conformity with the living relation which we have with God.

The alternatives which Dr. K. considered were that Genesis is either history or an expression of religious experience. It is easy to see why he rejected the latter, for he interpreted it to mean that Genesis was the result of merely human reflection which had been stimulated by some religious experience. Thus this view fails to recognize that the writer of Genesis was responding to the working of God within Him and giving expression to and through God's working. In other words, this religious expression as understood by Dr. K. is cut off from its divine origin, and then seen as something merely human; it is, of course, not a suitable basis for Revelation.

What of Genesis "written as history?" Here unfortunately we are given practically no indication as to what is meant by history. There are various kinds of histories and history can be written in a variety of ways. A history is not written without a purpose, but with some specific end in the mind of the author. Thus there can be a life-history, medical history, educational history, biography, etc. all of the same person, each with a different purpose and so also with radically different contents. Yet Dr. K. says that "we cannot reasonably speak of types of history, or kinds of history writing," but his only concern is to distinguish history from what we call fiction. He adds, "what is less than history must be classified as story or legend." He seems to hold that the author of Genesis used only "historical data." Again no attempt is made to define precisely what this means.

As far as I can tell Dr. K. seems to be using "history" in a sense



From the Mailbox

in which we use it in our own cultural context, where historical writing is the product of research into past events which anyone with the required talent and patience can investigate, even to the final detail. Story or legend, by contrast, may be based on some event, as in a typical war novel, but the writer freely fills in detail as he sees fit. No attempt is made to show that the events of the story actually occurred.

The question for us, then, is to see whether either of these categories, history or fiction, is applicable to Genesis. Did the author handle his materials in either of these ways? In spite of the detail which is given in the various stories, I do not believe that the writer is concerned with it in the same way that our historian is. No contemporary author would ever leave two creation accounts side by side, as we see in Genesis. No attempt has been made to integrate or correlate them; indeed, both in the manner in which they are told and in content they are very different — unlike, for example, the children's story Bible where only the details of both accounts which easily and simply fit together are told. Except for his concern with all the available detail, the modern historian in a similar way tries to produce a single, coherent account. It is possible to single out many other differences, but this is sufficient to show that the author of Genesis evidently had no concern with such problems. In order, then, to include Genesis as history, our concept of what is historical and how it is to be written will have to be changed considerably.

To speak of Dr. K.'s notion of history as if it were just a reading into Genesis of our own cultural viewpoint is not sufficient, for it does not do justice to his position, but why must this total context be considered? To answer this it is best if we look at the humanity of Christ, for in His Incarnation we have the supreme example of how God lives in and with man. Christ was not a man of all times and all places, but he became a particular man, a Jew, raised as any normal boy, under Jewish ritual and under Jewish and Roman Law. He was circumcised on the eighth day, went to Jerusalem for the passover "according to the custom of the feast," washed his disciples' feet; in short he took part in the customs and views of his day. Are all these details of Christ's life equally important for the believer? The early church decided that they are not and at the Council of Jerusalem declared that to be a follower of Christ one need not observe Jewish law and

The problem is much larger. It seems to me that the reason why the alternatives of either history or human religious expression are proposed is because Dr. K. has

custom as Christ had. The gentile must fulfil his calling in another way, fitted to his own particular cultural situation. We must allow the biblical author to be human just as we respect Christ's humanity. Just as He became a man of particular time, place, and customs, so the biblical authors are men of their time. Much as the church decided to guarantee that whatever this man wrote is true without any qualification, because, the argument goes, God cannot be the author of error. If one accepts this view, then it is possible to take positions that can be used to attack modern theories. But the question is not whether God can be the author of error, for this assumes that Scripture is totally God's work, and that man has no role other than being merely a recording device. The relation of God to man is not such a mechanical one; rather the authors of the Bible remained men, and more particularly, men of their time. God came to them and revealed Himself to them, and they responded and they have told us about God's revealing Himself. But being men, they told it in terms of the culture and language of their day. We must be sensitive to this element in the Bible; we may not ignore the humanity of the Scriptures. It is not enough when only stylistic variation of authors is acknowledge, and so only lip service paid to the view of organic inspiration; rather, the human reality of the authors must be considered in its total cultural context.

Instead, then, of the dilemma either history or merely human expression, I believe that this is a case of "both-and," but both categories are changed when united. History in the sense of facts that can be simply recorded is not enough. Anyone who seeks for the foundation of faith there is doomed to failure. Our God is truly Lord of history, and so Christianity is an historical religion, but one cannot begin with history and so find God. Even those who saw Christ suffer could still mock and not believe. We must recognize that the facts are nothing to us until God makes them reality for us, which is faith; but then through his working we are able to respond. We cannot separate the divine working and human response. Again the indissoluble unity of the divine and human natures in Christ is our example. These aspects cannot be separated in the biblical writers either; they gave expression to and through God's acting in them, and yet they remained completely human all the while.

The implications of this view for us as we approach the first (Continued on page 7)



TIMOTHY EATON with his son John in his office in 1899. John C. Eaton took over after his father's death in 1907. The tiny business which opened in 1869 celebrates its centennial this

year as Canada's biggest retailer, the T. Eaton Co., a \$400 million family firm with 50,000 year-round employees.

CENTRAL ONTARIO CHR. REF. HOCKEY ASSOC.

Including games played on January 4, 1969.

Georgetown 4, Drayton 5
Weston 3, Brampton 8

TEAM STANDINGS

	GP	W	L	T	GF	GA	Pts.	PiM
Brampton	6	6	0	1	35	15	11	112
Drayton	6	3	2	1	24	24	7	46
Georgetown	6	3	3	0	23	24	6	104
Weston	6	0	6	0	11	30	0	90

LEADING SCORERS

	GP	G	A	PTS	PIM
M. Van Egten, Drayton	5	4	7	11	12
H. Luimes, Brampton	6	7	4	11	9
A. Talsma, Brampton	6	7	4	11	8
J. VandenPol, Georgetown	6	6	5	11	10
D. Buisman, Brampton	6	2	9	11	6
J. Poot, Georgetown	5	5	4	9	2
J. Adriaanse, Brampton	6	5	4	9	4
H. Stevens, Drayton	6	5	4	9	10
F. Tiesma, Brampton	6	2	7	9	11
D. Scholten, Drayton	5	3	5	8	2
T. Maas, Weston	6	6	2	8	15
J. Smeenk, Brampton	6	2	5	7	30
J. Van Egten, Drayton	6	1	6	7	6
B. Hesselink, Drayton	6	4	1	5	4
J. De Vries, Georgetown	4	1	4	5	4

Confession and History? Yes?

(Continued from page 6)

chapters of Genesis is that we will recognize the humanity of the author. He used the cultural forms which were at his disposal, and we must be sensitive to these so that we do not simply read our own categories into his work. We will not give to his world-view a status that he never intended for it, as if it were direct from God and thus true for all time. On the other hand, we will recognize that his expression is not merely human, but it is human response to God's working. Rather than expression, it is a confession of what God has done, and this confession has been used by God to teach men of all ages how He wills that they also respond to his Calling.

This view, which recognizes the living union of God and man and which resolutely refrains from ignoring the role of either partner, rules out the view which makes the writer merely a recording device and so a source of truth in

every kind of matter; it acknowledges rather that God has been pleased to come to each man in his own situation — to Abraham in his culture and to us in ours; and from each He awaits a response, but this response is expressed in terms of the cultural forms which each knows. If we recognize this factor, then it becomes impossible to approach Genesis or any other book of the Bible with such categories as either "history" or "human religious expression." These categories force our cultural norms and our theological predilections on the text, and they do not recognize that the author was a man who had been called by God to walk before Him, and that this man did walk before God and was received by Him in his cultural situation. Instead of approaching Scripture with neat theological categories in hand, we must be more humble and learn from Scripture itself how God worked in, and accepted, other men in their time. If we acknowledge this way of God working in men, then perhaps we will learn to listen to the author of Genesis, and discover how he believed in God and knew His works.

Arvin Vos.

wishes to eliminate the human factor. Not at all. Positively he states that the writers of Scripture were human beings, "men they were." But note, says Peter, even though they were human beings they did not speak their own words but the words of God. Not only that, they were also impelled by the Holy Spirit. The word in the original language, translated in the New English Bible by "impelled," actually means "to be carried," "to be borne along." Peter employs a rather striking figure; he does not say that the Holy Spirit led these men as they spoke the words of God, but he indicates that the Spirit carried them along as they spoke and wrote the words God had given them. Peter clearly implies therefore that the Holy Spirit controlled the writers of the Bible in such a manner that they expressed in their own language the very words of God.

Were the writers of the Bible merely mechanical recorders in the service of the Holy Spirit? To use the words of Peter once more: "it was not through any human whim that men prophesied of old." God subjected the human will of the writers so that they were completely obedient to God, though in full control of all their senses. God did not eliminate their individual personalities, but subjected and employed their dispositions in the service of writing His Word. Scripture, therefore, is the product of man who is carried along by the Holy Spirit and who writes the words of God.

A second passage which puts forth the claim of Scripture's divine origination is II Timothy 3:16. Here we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (KJV). All Scripture is inspired of God, says Paul. More precisely, according to the original wording, Paul says: all Scripture is God-breathed. What he means is that all Scripture was spoken by God. In other words, God stands back of all Scripture.

And Paul does not say something which is out of tune with the rest of Scripture. Numerous passages in the Bible assign the plain human words of the authors of Scripture of God. We refer by way of example to Mark 12:36, which reads, "David himself said in the Holy Spirit." Then follows a quotation of Psalm 110, a psalm of David. David truly spoke the words of Psalm 110; they are indisputably David's own words. And yet they are spoken in the Holy Spirit, for David was inspired by the Spirit and thus spoke God-breathed words. David was carried along by the Spirit of God when he uttered the words of this psalm. Thus by the Spirit's initiative and under divine control David speaks human words which belong to God.

When Paul addresses Timothy and tells him that all Scripture is God-breathed, he does not specify the different types of literature; he does not describe the cultural setting in which certain portions of Scripture were written; in fact, he does not even concern himself about the human authors of the Bible. His simple and direct message to Timothy is: know that all

Scripture is God-breathed and of divine origin.

But what about the cultural setting in which the Bible was written? Of course it would be absurd not to see the setting in which the Old Testament and the New Testament were composed. The Holy Spirit produced Scripture in an ancient Oriental world in a period of time which spanned the centuries. Thus God spoke to Abraham in a setting and time different from John exiled on the island Patmos. Human thought and speech characteristic of ancient times in the Near East form the historical context in the Bible was written.

Thus the Ten Commandments reflect the historical context of the nation Israel traveling through the wilderness on the way to the Promised Land. For example, in the fifth commandment we find a reference to the land of Canaan: "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12). The Ten Commandments are indicative of a cultural milieu which belonged to Israel before it settled in the Promised Land.

Yet these Ten Commandments were spoken by the Lord God, for the superscription of the Decalogue reads, "And God spake all these words, saying." We find no indication of God coming to the people Israel from whom He awaits a response expressed in terms of their own cultural setting. We find no indication of the people of Israel — not even by means of a representative — confessing the Ten Commandments to God. The evidence is clear: God came to man, not man to God. God is in complete control and addresses His people in words understandable to them. He comes to them in the historical setting of the desert journey revealing His Word. And His revelation in one of word and deed; He speaks the word and performs the deed.

In approaching Scripture, we must humbly learn how God revealed Himself in His word and work. It is commonplace to say

that no human being was present at the time of creation and that the information revealed in the first chapters of Genesis finds its origin in God. The creation account was revealed to man by God. Since there is no other source of information which gives a description of what happened at the dawn of history, we look to the book of Genesis which gives us God's account. God made Himself known to man — to Adam, Enoch, Noah, Abraham, Isaac, Jacob — and revealed to them not only His mighty works but also His Word.

Nowhere in Scripture do we find any evidence that the composition of the first chapters of Genesis is a human response to God's activity in many. "For it was not through any whim that men prophesied of old; men they were, but, impelled by the Holy Spirit, they spoke the words of God."

In these few examples I have not tried to point out the dividing line between the divine and the human factors in Scripture, for we cannot determine where the divine ends and the human begins. All we can say is that Scripture in its entirety is the Word of God and at the same time the word of man. Yet Scripture teaches us this unquestionable truth: Scripture though written by men in human language reflecting cultural settings is in all its details — word for word — the product of God.

Dr. Simon Kistemaker.

Maag- en Darmzwakte.

maagzuur, maag- en darmzwere, neer- en blaasontstek., open wonden, pijnlijk urineren, reuma, struma, trage ontlast., en alle andere slep, ziekten geneest U niet met vergift. Integendeel, frappante resultaten brengen onze onschad. Florakruiden. Toezend. desgew. in blanco verpakking. Uw ziekte melden aan ons.

Voor Canada uitsluitend volle kuren (9 mnd. a \$18.00 bij vooruitbetaling).

Kruidenhuis "FLORA"

Westersingel 40, Groningen, Ned.

Education without the recognition of God makes men fools, and the more of such education they get the greater fools they become.

—W. S. Hottel



Sharon Alberda, Class of '69, R.N. Get experience, young Christian. Go on a "field trip". To a remote Indian village in Mexico. Work with veteran missionaries. This is STS — RBI's Summer Training Session. Sure you stammer uneasily in a foreign tongue... maybe you make a few mistakes at your open air clinic. But nobody flunks the test when you're in action...for Christ's sake!

REPLY:

CONFESSION AND HISTORY? NO!

"Search the scriptures," Jesus says to the Jews of His day; and this timeless message has spanned the centuries addressing us today in the second half of the twentieth century. For the Word of the Lord endures forever; it shall remain unchanged until the end of time speaking throughout the centuries to men, women, and children in whatever culture they may live. The Word of God shall stand forever.

Certainly no one disagrees with this assertion. Then what is the point of discussion? In simple terms we may put it this way: How was the Bible written down? On the one hand we may answer the question this way: God worked within the heart of the individual writer of Scripture, so that every writer had to respond in the form of a confession which was recorded and incorporated in the Bible. If this is true, then Scripture becomes a book of human confessions of God's mighty deeds; then the Bible becomes a record of man's response to the working of God in his heart and life. And although the role of neither God nor man is ignored in this view, nevertheless the emphasis is placed on the human side of the Bible and comparatively little is said about the divine origin of Scripture.

On the other hand we may answer the question: How was the Bible written down? by saying that the whole of Scripture in all its details is the product of God brought about through the instrumentality of human beings. That is, God uses human beings to speak His word, to do His will, to make known His thoughts in the language and in the culture of man. Man writes down God's Word, but even though the Bible

in form and quality is truly the word of man, yet in essence Scripture is a supernatural product which belongs to God. In short, God is the primary Author of the Bible and man is the secondary author.

Anyone who thinks this through will come up with a number of questions: How can the Bible be the product of God though written by man, unless the writer served as a mere recorder of what God wanted him to write? Did not the individual writer of the Bible have the freedom to respond to God's activity upon his soul in terms of his own culture? How much freedom did the writers of Scripture have? Is Scripture in any way of human origination? Can we view the Bible as a book of human confessions recorded as a human response to God's great deeds? No doubt the questions can be multiplied, but there we have the point of discussion.

In order to find answers to these questions, we do well to "search the scriptures." What does the Bible say about its origin? What kind of claims does it make for itself? If we turn to Scripture, we soon learn that the matter of human or divine composition is spelled out in a number of passages. The first passage to which we turn is II Peter 2:21. "For it was not through any human whim that men prophesied of old; men they were, but, impelled by the Holy Spirit, they spoke the words of God" (New English Bible). The first thing that Peter emphasizes is that prophecy of Scripture did not originate with man. Certainly he is negative; he rejects the human origination of Scripture, but this does not mean that Peter

Zojuist verschenen:

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



De auteur, die algemeen secretaris is van de Reformed Ecumenical Synod, is enige tijd in Zuid Afrika geweest, gedurende welke tijd hij speciale studie van de apartheids-politiek heeft gemaakt. Hij heeft niet alleen het leven in Zuid Afrika in ogenschouw genomen, maar hij heeft met vele mensen gesproken, blanken zowel als zwarten. In dit boek geeft hij een verslag van zijn waarnemingen, en tevens presenteert hij een onbevooroordeelde indruk. Een ieder, die zich oriënteren wil of die een juist inzicht in de Zuidafrikaanse situatie wil hebben kan niet zonder dit boek.

Het is geschreven in gemakkelijk te volgen Engels. Het omslagontwerp is van de tekenaar Wm. Hart.

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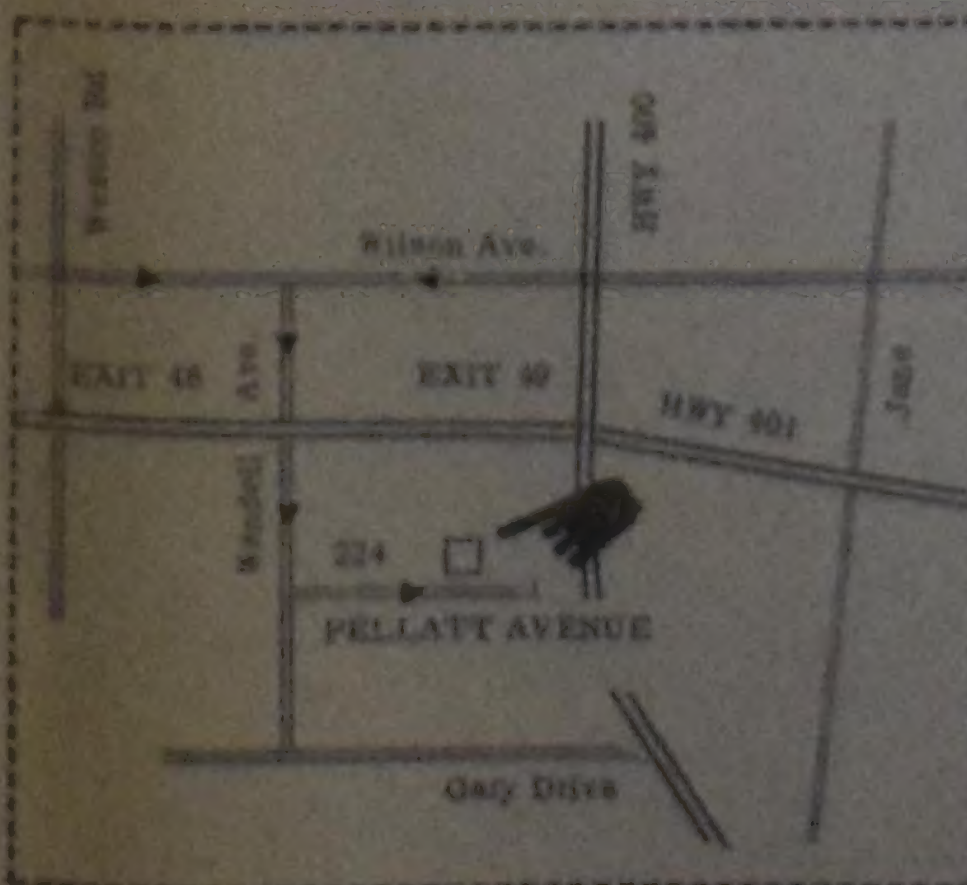
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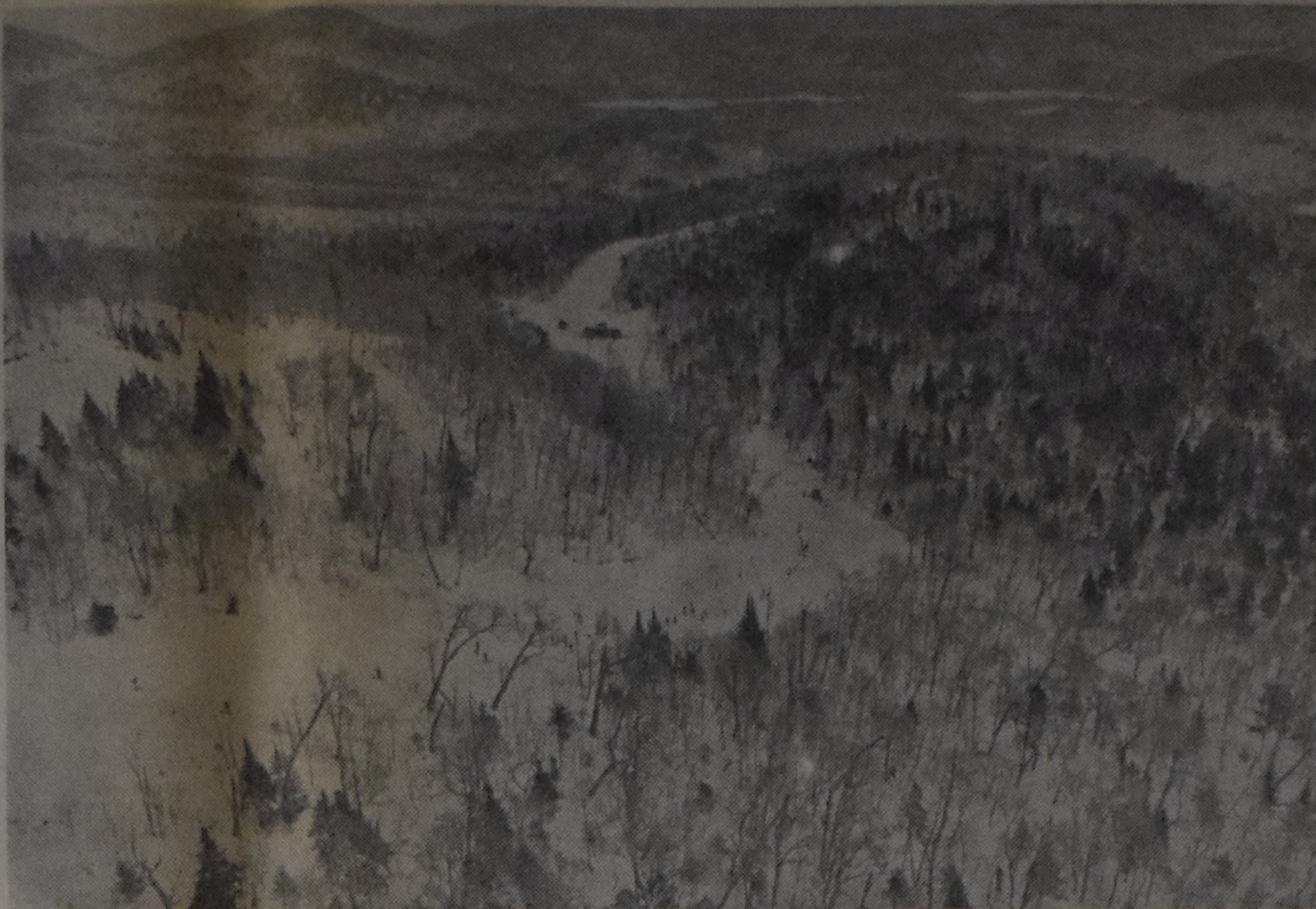
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Horse-racing on a frozen lake, Ste-Agathe, Quebec.



The winter playground of Mont Tremblant in the Laurentians, Quebec.

Below: Scuba-diving enthusiast near Ottawa, Ontario.

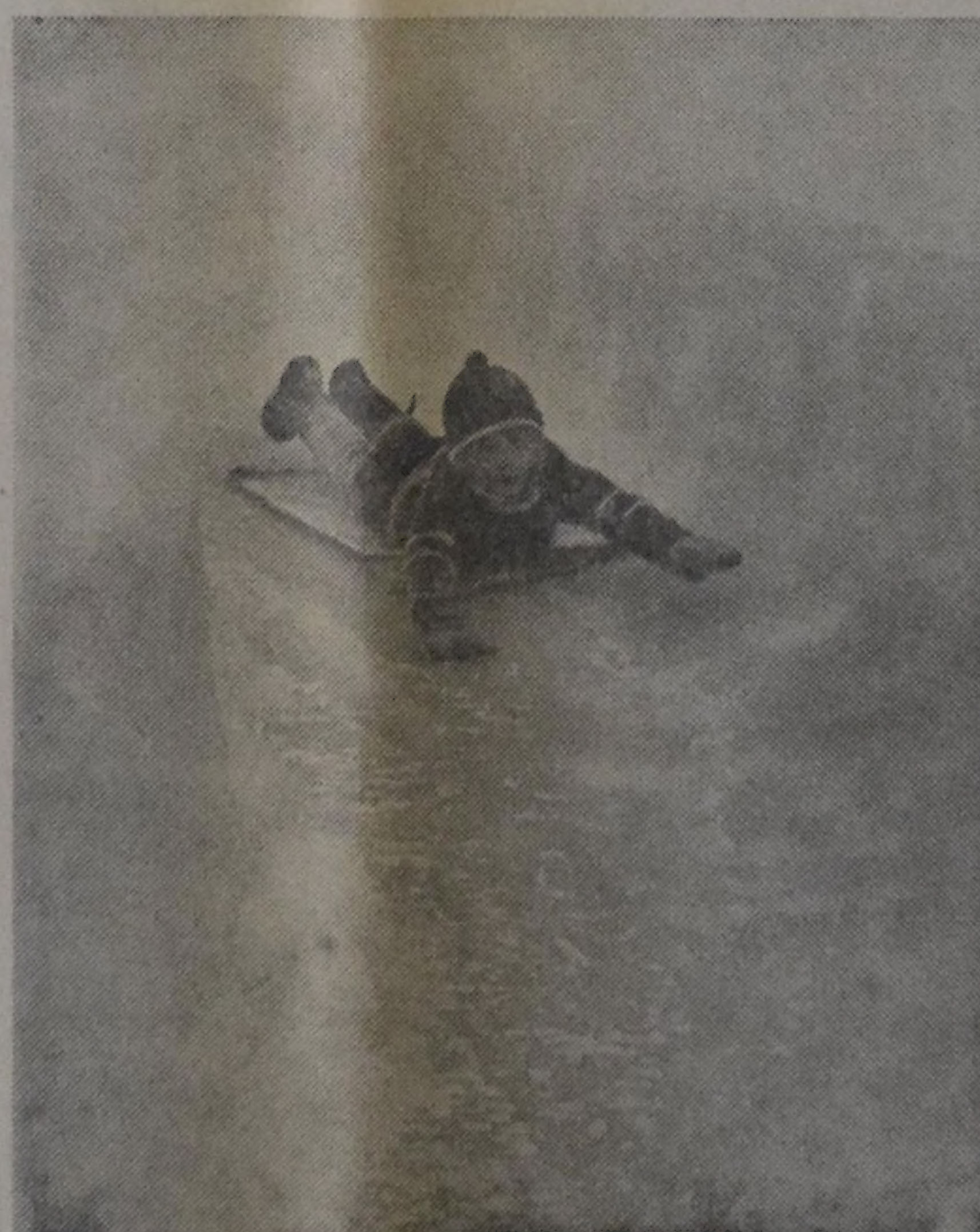


..amid the Snow and Ice

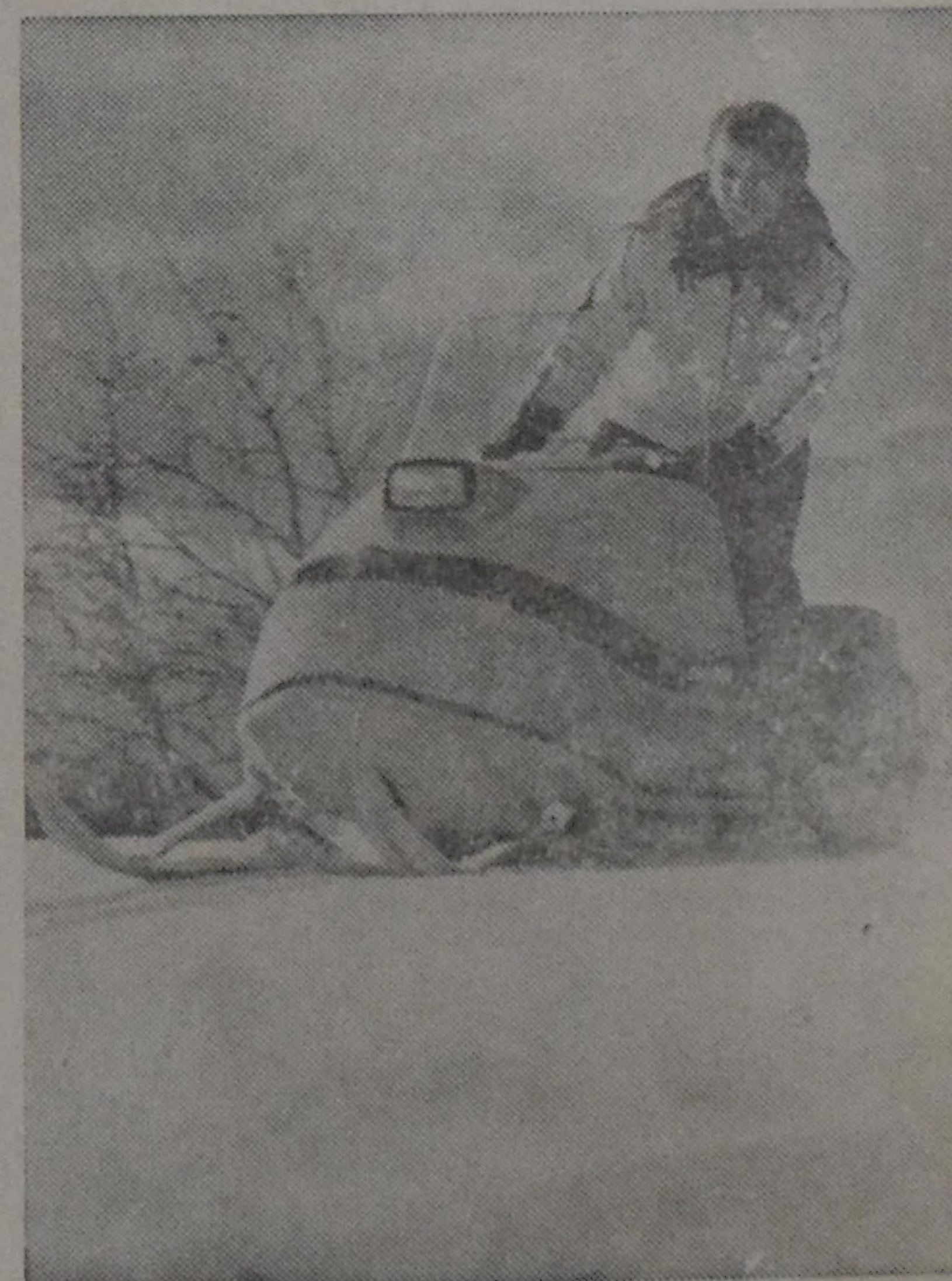
Below: The calm and solitude of a frozen lake near Sudbury, Ontario, beckons invitingly to snow-shoers and through-the-ice anglers.



Below: Ice canocists taking part in the annual race across the St. Lawrence, Quebec City.



A young boy comes down an ice-slide on a cardboard toboggan.



PHOTOGRAPHS BY THE NATIONAL FILM BOARD OF CANADA

CHARLOTTETOWN: BIRTHPLACE OF CANADA

by John F. Hays

(Canadian Scene) — Charlottetown, capital city of the Province of Prince Edward Island, is located on Hillsborough Bay, close to the geographical centre of the province. Its population is about 23,000 of which some 2,000 are French, 150 of German descent, and about 100 each of Netherlands and Scandinavians with quite smaller groups from various other countries.

There are about 40 manufacturing firms in Charlottetown employing more than 700 persons, but agriculture is Prince Edward Island's chief industry, with potatoes the principal cash crop. Fishing ranks next to agriculture in importance with lobsters the leading sea product. The annual production of sea products runs over 63 million pounds! There is little surplus of skilled labour, with unskilled labour in plentiful supply. Wages are somewhat lower than in most cities, but so are housing costs. A two-bedroom apartment may be secured at a cost of \$95 to \$125 per month.

Charlottetown has five elementary schools, two junior high

schools and one senior high school. It is the home of Prince of Wales College, founded by Royal Charter in 1834, and St. Dunstan's University. There are several private schools, a special school for handicapped children, and the Provincial Vocational Institute operated by the Department of Education.

There are several churches, among which is the Christian Reformed Church at 155 Mt. Edward Road.

From Charlottetown's two newspapers, "The Guardian" (morning) and "The Evening Patriot" you may familiarize yourself with all aspects of the local scene — job opportunities, general living and housing costs, and social and recreational activities. A radio station, CFCY, operates in Charlottetown and its TV station, CFCY-TV, is a basic station of the CBC network.

Charlottetown's harbour is large, well sheltered and deep. It is served by the Canadian National, which also extends to all areas of the province, and to the mainland by large, ice-breaking rail-car ferries which operate daily. Excellent

highways traverse Prince Edward Island which is only 140 miles long and from four to 40 miles wide. There are 3,200 miles of road in the province!

Parks and supervised playgrounds are scattered throughout the city; hockey is the most popular winter sport in both the forum and on several outdoor rinks. Charlottetown has two golf courses, two curling clubs, and is within a few minutes of excellent sandy shore beaches.

Charlottetown is a lively centre of the arts, with a six-million dollar cultural centre — The Fathers of Confederation Memorial Building — in the heart of its downtown. It incorporates an art gallery, library and convention facilities. Dramatic groups flourish, with folk music, art, singing and other cultural activities playing an active part in the lives of the citizens.

Fishing is highly popular, both in the many small streams where speckled trout abound, and in the river estuaries where sea trout lurk.

Rich in history, for it was in Charlottetown that the first meeting took place which led to the founding of Canada, the city is the centre of the Provincial Government, a city of stately homes, spacious lawns and tree-lined streets, one of Canada's most delightful places in which to live and work.

Indeed the entire Island is a favourite holiday ground for families from all over eastern Canada and the United States. With its warm hospitality, its moderate climate, its beautiful beaches (the best on Canada's east coast) and the lure of the sea all around, Prince Edward Island is a natural holiday haven in a restful, seaside setting — aptly earning the name "Canada's Holiday Isle".



QUEEN OF THE ROAD—IN 1928—Art Scheurkogel of Vancouver, cranks up his 1928 Model A Ford in front of Toronto's city hall. Nine days, 3,000 miles and four flat tires ago he promised to drive passenger Andy Tyler to the airport in New York, and still hopes to make it.

Let's Play Chess

Editor Mr. C. HESS

SOLUTIONS OF THE NOVEMBER PROBLEMS

No. 324 (Loyd)

This is one of the most sensational compositions which are in existence. The theme of this masterpiece rests in the just fantastic keymove: 1. K-K2!! This seems to be nothing else but suicide because black answers, 1. —, P-B8/Q! with double check. However, white simply goes on, being undisturbed and unafraid, 2. K-K3!! Look at this excellent spot, square K3: the K covers the Knight and cannot be attacked by Queen nor Rook nor Bishop, because after every single try by black, mate follows by either a move of BN5 or of RB6. It is almost unbelievable.

Some of our people who still remembered this problem were lucky. Your editor did not check his administration sufficiently and discovered when it was too late that this very same problem had been published as No. 230 in our series....

Variations:

1. —, P-B8/N; 2. R-B2ch, KxN; 3. B-Q3 mate.

1. —, NxP; 2. B-Q3ch, N-Q4 or K-Q5; 3. R at B6 mates, or PxP mate.

1. —, KxN; 2. B-Q3ch, K-Q5; 3. R-B4 mate.

1. —, K-Q5; 2. R-B4ch, P-K4; 3. NxB mate.

1. —, any; 2. K-K3 and 3. R at B6 moves etc.

No. 325 (Mansfield)

This is a kind of Novotny again, as described last time when the October solutions were discussed. The black Rook blocks the black Bishop, or the Bishop the Rook at square Q5. 1. N-KB2, thr. 2. Q-QB5 mate; a. 1. —, R-Q5; 2. Q-N5 (B blocked); b. 1. —, B-Q5; 2. Q-K4 (R blocked).

These are only the main variations of this rather easy twomover.

No. 326 (Rubens)

This problem is very involved.

It deserves praise because so few pieces are used and such an excellent result is reached.

1. PxPK7.

a. 1. —, P-Q4; 2. P-K8/Nch, KxP; 3. N-Q8 mate.

b. 1. —, P-Q3; 2. P-K8/Q, P moves; 3. Q-B7 mate or R-N6 mate.

c. 1. —, PxBP; 2. P-K8/B, KxP; 3. R-N6 mate.

d. 1. —, PxKP; 2. P-K8/R, K-B2; 3. R(K8)-KB8 mate.

e. 1. —, KxP; 2. P-K8/Qch, K-B3; 3. R or Q mates.

Differentiated promotion does not occur too often in problems.

No. 327 (VanDyk)

This miniature is just a jewel. Some of our solvers had really a hard time in finding the solution, also in choosing the wrong keymove....

1. K-B7 waiter. This is the only way to mate.

1. —, K-R3/K-R5/P N; 2. Q-N6/N-B3/Q-R3 mate. Isn't this excellent?

DUTCH

324. 1. Ke2.

a. 1. —, f1/D dubbel sch.; 2. Ke3 en mat volgt.

b. 1. —, f1/P; 2. Tf2sch, Ke4; 3. Ld3 mat.

c. 1. —, Pb4; 2. Ld3sch, Pd5; 3. T(f6) onv. mat. 2. —, Kd4; 3. Tf4 mat.

d. 1. —, Ke4; 2. Ld3sch, Kd4; 3. Tf4 mat.

e. 1. —, Kd4; 2. Tf4, e5; 3. Pg3: mat.

325. 1. Pf2, dr. De5 mat.

326. 1. de7, d5; 2. e8/Psch, Ke6; 3. Pd8 mat.

1. —, d6; 2. e8/D, onv.; 3. Tg6 of Df7 mat.

1. —, de6; 2. e8/L, Ke6; 3. Tg6 mat.

1. —, de6; 2. e8/T, Kf7; 3. T(e)f8 mat.

327. 1. Kf7 tempo.



THE WORLD AROUND US

Russia and Southeast Asia

The current Soviet involvement in Southeast Asia has been in part voluntary and in part the result of developments beyond Soviet control — shaped in the main by events in Vietnam. What started out primarily as voluntary involvement based on the ideological imperative of supporting the "national liberation" war in Vietnam has now been transformed largely into a great-power goal of expanding the Soviet role in Southeast Asia. The objectives now are to force the U.S. off the Asiatic mainland and to thwart what the Soviets call Red China's 'imperialistic ambitions'.

In Stalin's time Asia was virtually ignored because of his concentration of consolidating the Soviet hold over East Europe, and also because of Stalin's bi-polar view of the world — those who were not completely on the side of the Soviets were, in Stalin's view, against them. This meant that not only were the capitalistic nations enemies, but so were their "lackeys" — the newly emerging nations in the third world. The only policy Stalin would allow in Southeast Asia was to try and subvert the non-Communist regimes in the area, and apart from that little attention was given to the smaller nations.

Under Khrushchev this policy was reversed, and a much greater effort was made to gain a foothold in non-Communist countries. Economic assistance was given to some countries in the area, e.g. Burma and Indonesia, and much political propaganda was spewed forth in favour of the nations who were "fighting to throw off the last remnants of colonial rule". There was another reason the Soviets began to pay more attention to Southeast Asia; this is to undermine China's ambition in the area. The Soviets have never forgotten Premier Chou Enlai's meddling in East Europe in 1956 and the Chinese encouragements to Albania and Russia to break with the Soviet. Russia is now attempting to pay the Chinese with like coin. Hanoi must be impressed with the aid she is receiving from Russia, while the help from China must be minimized so that eventually, if things go according to plan, Chinese influence in North Vietnam will come virtually to an end.

The Soviets feel their involvement in Southeast Asia has a great chance of success, because they are convinced that the U.S. involvement in Vietnam has made the U.S. unpopular in the area. While at the same time Mao's extremism, in part directed against Southeast Asia, has alarmed China's neighbours. Since the Communist party in Indonesia has been decimated, Vietnam is now the largest communist stronghold in the area, and thus needs to be exploited and brought into the sphere of Soviet Russia. There is also an added benefit from giving extensive aid to Hanoi. By making the Communists stronger in Vietnam, the war will drag on longer, U.S. involvement will steadily increase, lessening her ability to check the Soviet in other parts of the world, notably Europe. Indeed, the Soviets seem to be in full agreement with those critics of U.S. policy in Vietnam who maintain that U.S. involvement that has left it powerless to meet such Soviet moves as the crushing of liberalization in Czechoslovakia.

Russia would no doubt like to see a Communist regime in power in South Vietnam; but the desire to see this happen is tempered by the need to see this come about in the way that would be most advantageous for Soviet Russia. The one thing Russia would like to see would be a long drawn-out conflict with an ultimate Communist victory. This would meet the Soviet requirements because: it would avoid a further heightening of tensions in Vietnam to a point that could ultimately force heavier, direct Soviet involvement and thus risk a nuclear showdown with the U.S.; it would prevent a

quick Communist victory that could be used by Red China to confirm her strategy of no compromise or negotiations with the United States as opposed to strategy advocated by the Soviets; it would — because it would leave the Vietnam question temporarily unresolved — keep the U.S. and China engaged against each other and thus prevent either from directing full attention to blocking or undermining Soviet interest; it would keep open the possibility of a gradual Communist victory in Vietnam through means of a coalition government, which would thus bear out the Soviet-advocated nonviolent strategy rather than China's violent approach. A prolonged stalemate would see the Vietnamese Communist rely more and more on the Soviets for military and economic aid rather than on Chinese aid. Russia is fairly confident that this will happen because they feel that China is in no condition to offer sophisticated weaponry and extensive economic aid since the country is still torn with civil strife and has its hands full supporting itself. Continuous aid would, hopefully, lead Vietnam to ask eventually for political advice also. Once this point has been obtained, Russia is quite certain that she can keep Vietnam in her camp and thus contain Chinese expansion into Southeast Asia.

That Russia is quite anxious to contain Chinese expansion in Southeast Asia has become quite obvious over the past few years. In the India-China border conflict of a few years ago India was given Russian support and not China. In 1965 the Soviet tried to mediate the India-Pakistan dispute, while recently efforts have been made to arrange an arms deal with Pakistan. Since Pakistan has for a number of years been very friendly to China, it is obvious that Russia is trying to wean her away from this friendship and bring her over to her side instead India is a staunch anti-Communist country, Burma is not interested in Chinese friendship and Thailand seems firmly in the U.S. camp, while the Indonesian Communist Party is now virtually non-existent. If the Soviet could thus bring Vietnam over to her side, Chinese expansion would be curbed very effectively. Prolongation of the Vietnamese conflict has other advantages. Russia is now faced with a possible two-front situation — the Western democracies in Europe and China in the East. As long as the U.S. has more than half a million soldiers in Vietnam, China has to maintain a strong border watch in the South, just in case America decides to come North and wipe out North Vietnam (something which China would not tolerate — she would sent her troops South to help Vietnam). While the U.S. has all those men in Vietnam, she can not have them in Europe, thus making NATO potentially weaker which consequently gives the Soviet a free hand in Eastern Europe.

That Russia would like to see a long war is seen from the fact that the Soviet has for the past several years suggested to Hanoi that peace negotiations be started with the United States, either directly or by such means as the resumption of the Geneva Conference or Indochina. The Soviet no doubt felt, and so far has been proved correct, that peace negotiations would be a long drawn-out affair. This helps the Soviet because it slows down the tempo of the war and thus lessens the demand for supplies from the U.S.S.R., which is especially appreciated now because since the closing of the Suez canal all ships must travel around the Cape. It also lessens the possibility of a major U.S.-U.S.S.R. confrontation over Vietnam.

It seems then that the developments in Vietnam and at the peace conference in Paris are exactly what the Soviet Union likes to see. It is indeed unfortunate that the United States got her hands so bound by her ally the South Vietnamese government that she is doing exactly what the Soviet Union wants her to do.

J. J. Bout.

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Onder dak en huis

door Rev. H. BADE

3

Lezers die het voorgaande gevolgd hebben, zullen ongetwijfeld gedacht hebben: de zo beschreven oude dag is een meer of minder ideale: Man en vrouw samen, nog flink, nog in staat tot een zekere activiteit, met belangstelling voor hun omgeving, in een eigen woning, zelfstandig dus, kortom echt zoals iedereen het zich zou wensen.

Wij geven toe: iedereen zou het zich zo wensen! En, het gebeurt zo ook menigmaal! Het ideaal, als we het zo noemen, is dus niet onbereikbaar maar wel degelijk te verwezenlijken, evenals het ideaal van een gelukkig gezin-met-kindren op jongere leeftijd binnen het bereik ligt. Natuurlijk niet als een behaalde prestatie, maar als een gave Gods. Wij kunnen ons voorstellen dat sommige oudere mensen zich zelf en hun omstandigheden niet in dit geschetste beeld van de tweezame overjarigen hebben herkend. Zij zijn alleen, misschien al jaren. Anderen, jonger, en in de kracht van het leven zijn reeds nu weduwe of weduwnaar, en gaan de ouderdom alleen tegen. Toch is het voor hen ook niet uitgesloten dat zij weer eens "tweezaam" zullen worden, door een nieuw huwelijk. Zulke tweede huwelijken op gevoerde leeftijd zijn altijd een bevestiging van de stelling dat de slot-phase van het leven niet een "gevalueerd" leven is, dat het zeer kostbaar kan zijn, zelfs als er een lichamelijk kruis moet worden gedragen. Er zit iets in dat men er zelf toe kan meewerken dat men niet "oud voor zijn tijd" is. Geheel in de hand heeft men dat niet, en soms heeft men het geheel niet in de hand. Het leven kan je ook eens knak geven, waardoor de levensdrang wordt verzwakt, zo dat men niet eens meer streeft naar het ideaal. Zulke broeders en zusters zijn er ook onder ons; zij hebben het soort leven te aanvaarden dat beneden, soms ver beneden dit ideaal blijft. Alleen, hulpbehoevend, geïsoleerd, dat zijn de woor-

den die de omstandigheden van niet weinigen beschrijven.

Als het zo met de "overjarige" mens gesteld is, hetzij bij zestig, zevenzig of tachtig jaar oud is, dan is er ook weinig kans op dat we hem of haar in de eigen woning aantreffen. En het is toch zo dat men met het ouder worden steeds meer behoefte heeft om thuis te zijn en zich thuis te voelen.

Men kan zelfs zeggen dat wanneer vele dingen wegvallen en het leven inkrimpt, wanneer de "oude mens vervalt", wanneer het lichaam rebelleert en de geest niet meer zo helder is, dat dan juist het hebben van een thuis steeds grotere waarde krijgt. Het is inderdaad tragisch dat wanneer oude mensen zo zeer aftakelen dat ze niet meer zelfstandig kunnen zijn en voor zich zelf zorgen, dat juist dan ook dit "thuis" vaak moet worden prijsgegeven. Men kan niet meer alleen wonen, en één van tweeën men gaat in-wonen bij de kinderen, of men betreft een kamer in een tehuis voor bejaarden. Over 't geheel genomen zijn dit twee noodoplossingen.

Het is niet nodig de nadelen van zulk een inwoning, zelfs bij meest onzelfzuchtige zoon of dochter (schoonzoon of schoondochter) breed uit te meten. Ook al is grootvader of grootmoeder nooit "over", er zijn ogenblikken dat ze zich "in de weg" voelen, en helaas ogenblikken dat men het hen willekeurig of onwillekeurig, opzettelijk of zijns ondanks laat voelen. Opa en oma wil dan misschien wel eens vluchten, maar "kon nergens heen". De oude gewoonte der inwoning is aan het verdwijnen. Welk gezin heeft 'n kamer voor één van de grootouders over? Ook al zouden ze het er "voor-over" hebben. Natuurlijk is het zeer wel mogelijk dat de inwoning de bejaarde ouder een optimaal (dat betekent:

de onder de omstandigheden hoogste graad van) "thuis" biedt. Dat opa of oma inderdaad kunnen zeggen: "zoals het klokje thuis (bij mijn zoon of dochter) tikt zo tikt het elders niet". Wanneer de elektrische klok deze spreuk wat "overjarig" maakt, dan zijn er wel andere, nieuwere, vertrouwde geluiden zoals het aanslaan van de "furnace" of van de "refrigerator".

Ik heb persoonlijk het ouderlijk huis van mijn vrouw nooit anders dan tevens als "grootouderlijk" huis gekend. Weduwe sinds haar twee en dertigste jaar, woonde grootmoeder op zich zelf in een klein manufacturenwinkelje tot haar zes en tachtigste, toen ze in het oorlogs- en hongerjaar 1944 bij de kinderen introk. En "opoe" hoorde er bij in, zestien jaar lang, en bereikte de gezegende leeftijd van honderd en twee jaren, oudste bewoonster van de stad harer inwoning en zelfs van de provincie. Menigmaal heb ik haar horen voorgaan aan tafel. De grijsheid was haar een sierlijke kroon, op de weg der gerechtigheid gevonden. Wie kwam en ging had haar hart en oor en droeg haar zegen.

Vele immigrantenkinderen moeten het in feite stellen zonder een grootvader en grootmoeder. Die zijn in Nederland, kijk daar heb je ze, op de foto. En we trachten het beeld van opa en oma, of pake en beppe levend te houden. Wie kan zich een wereld zonder grootouders voorstellen. Het is echter te vrezen dat die drie-generatie-families ook op hun retour zijn. Zoals de kinderen vaak vader of moeder zien scheiden, en er slechts één ouder overblijft om bij hen te wonen, terwijl de andere hen eens even mag lenen, zo zullen ook meer en meer grootvader en grootmoeder niet samen op bezoek komen en niet tegelijk komen logeren, omdat de splitszwam van satan hun echt al lang heeft gescheiden. De gedachte kwam onlangs bij mij op dat er steeds nieuwe records worden gebroken in de race om ouder te worden, maar dat er tegelijk een teruggang moet zijn, t.p.v. een vooruitgang in het aantal kopereen, zilveren, gouden en diamanten bruiloften. Toch, al wordt het zo in de wereld, het hoeft zo niet in de kerk. Welke predikant of ambtsdrager heeft nu niet graag ook ouderen om te bezoeken? Ze hebben de tijd voor je, ze hebben er vaak meer dan de jongeren behoefte aan. En ze kennen de Bijbel zo goed, zo hartverheffend goed! De goede Bijbel-verstaander heeft maar een half Bijbelwoord nodig, en we begrijpen elkaar al weer. De voorbede wordt altijd op prijs gesteld tijdens een bezoek: de bejaarde mens voelt zich meer blootgesteld, minder weerbaar, afhanke-lijk, ook al is hij "flink". En wanneer de zielszorgen in een oudere broeder of zuster zijn meerdere op de praatstoel heeft gevonden, dan weet hij dat hij al een grote dienst bewijst door alleen maar te luisteren. Wel bedacht betekent vaak tevens welbespraakt. Dat is in het bijzonder zo bij het bezoek aan een alleenstaande bejaarde. Wanneer je

een bejaard paar bezoekt, en de partner hoort man of vrouw de gehele tijd zo dat de zielszorger haast geen woord kwijt kan aan die wederhelft die nu de bezoeker wel eens wil horen, dan moet er een vastbesloten poging worden gedaan om ook die andere stille partner in het gesprek te betrekken. Als de bejaarde de kunst van het luisteren verstaat, en hij of zij heeft bovendien een hart voor de medemens, dan kan men zo mooi de vreugden en noden van andere gemeentelieden, voor zover men er niet discreet over hoeft te zwijgen, te berde brengen, en de bejaarden mee laten leven, niet alleen in een ver verleden, maar ook in een zeer aanwezig heden. Wat is er nu mooier dan op de oude dag anderen in het gebed aan de Here op te dragen? Dat kan nog als je zeer hulpbehoevend in een rolstoel zit. De "inwendige mens" wordt dagelijks vernieuwd, de medemens die u bezocht gaat gezegend zijns of haars wegs.

It is hard . . .

To forget
To forgive
To apologize
To take advice
To admit error
To be unselfish
To save money
To be charitable
To avoid mistakes
To keep out the rut
To make the best of little things
To shoulder blame
To keep your temper at all times
To begin all over again
To maintain a high standard
To keep on keeping on
To think first and act afterwards
But it pays.

—C.C.F. News



From the Mailbox

BEWARE OF FALSE PROPHETS

Beware of false prophets! What! Is this warning still relevant for today? If we read the Scriptures this will be clarified. Christ, speaking to His disciples about His second coming, says:

For there shall arise false Christs, and false prophets, and shall show great signs and wonders: inasmuch that, if it were possible, they shall deceive the very elect. (Matthew 24:24)

Actually, then, we are wrestling with the devil: and so, we need the whole armour of God (Ephesians 6). However, our enemy is crafty. He comes also under the cloak of Christianity, of progressive theology, or of a Christian (Titus 1:10), appearing in sheep's clothing. He says what we like to hear; but what will be its end? (Jeremiah 5:31) False prophets proclaim a vision of their own heart. They abuse Scriptures and God's name, using it for their own ends, their own deceptions, rather than using them to please God. (Jeremiah 14:14) It reminds one of some politicians who loosely use God's name. It reminds one of modern day theologians (e.g. the New Morality) who humanistically speak of loving God and finding Him in loving man.

In contrast, we perhaps should look at the true prophets. The Old Testament prophets of the Lord, for example, foretold the salvation and judgment of the Lord dauntlessly, even when death threatened them. John the Baptist lost his head for the Truth. They speak of things that we do not like to hear.

Ahab said to Jehoshaphat, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him: for he doth not prophesy good concerning me, but evil." (1 Kings 22:8) Scripture calls men like Micaiah blessed (Matt. 5:11, 12) The psalmist would call him a flaming fire (Ps. 104:4) purified by God Himself (Isaiah 6).

It is not kindness, sweet in our terminology, that they speak but it is true kindness, God's loving-kindness. It may hurt now but believing it and obeying it "will work together for good." Today men are very careful not to step on anyone's toes instead of being outspoken about the radical nature of the Word of God. Men of all ages live only for the present (existentially) rather than with the future in mind (eschatologically). We frequently do not trust in the strength and power that God gives us in the Holy Spirit to proclaim God's Word. Just witness the power of faith in the apostles, in the patriarchs, in Noah, in Elijah — the list is inexhaustible. Scriptures are replete with examples. They are to the world foolishness because they lack the necessary faith for understanding. It is ridiculous to build an ark on dry ground. It is foolish to journey for three days to a far away place to sacrifice one's only son. Just read Acts 7 to see how unaccommodating Stephen was, yet not his joy, his richness being full of the Holy Spirit. Amazing, isn't it?

God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and the base of the world, and the things which are despised, has God chosen, yea, and the things that are not, to bring to nothing things that are (1 Corinthians 1:27, 28). For the preaching of the cross is to them that perish foolishness; but to us who are saved it is the power of God (1 Cor. 1:18). The faith of the godly cannot be shaken (Psalm 1).

It follows that those who believe true prophesy are unified in the faith, thus edifying the body of Christ. (Eph. 5:11ff) However, false prophesy brings divisions in the body of Christ (Titus 1:10ff) turning people from the truth. (The deceivers are themselves deceived, denying sound doctrine (1 Tim. 3:13). What is difficult to believe is rationalized to sound like the truth (Titus, Timothy). It

seems that this is what contemporary theologians do when they deny the miracles of Scriptures. Three astronauts, as they circled the moon, read Genesis 1, and the whole world listened to their confession. How can they then believe in Christ, the incarnate Son of God, born of the Virgin Mary and conceived of the Holy Spirit? How can they believe in the God of the Scriptures at all? How can they believe that He answers prayer? That is not rational either. Rather than faith in God they have faith in Reason. God speaks clearly about their doom:

For I testify to every man that hears the words of the prophesy of this book, if any man shall add to these things, God shall add to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

(Rev. 22:19)

The church of Christ then must beware of false prophets if it wishes to remain the pillar and ground of truth (1 Tim. 3:15), the truth that is everlasting — absolute rather than debatable or relative (II Tim. 3:14). Faith rather than reason upholds the truth. Hence the Church should attempt to stop the mouths and to discipline false prophets by the two-edged sword of God's infallible Word and by using the whole armour of salvation (see Ephesians 6). As we confess in Article V of the Belgic Confession, we uphold the Holy Scriptures "not so much because the Church receives and approves them as such, but more especially because the Holy Spirit witnesses in our hearts that they are from God, and also because they carry the evidence thereof in themselves". Courageously then, we can sing "A Mighty Fortress is Our God" as Luther did:

And though this world with devils filled
Should threaten to undo us
We will not fear, for God has willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo, his doom is sure,
One little word shall fell him.

C. Groenewegen.

Hamilton, Ont.

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9 maart: Remonstrantse kerkdienst.

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Box 312, Station B,
Hamilton, Ont.

With thanks to the Lord we wish to announce the arrival of our son

CLARENCE JOHN
born December 26th, 1968.
John & Catherine Snip (nee Keen).
R.R. 1, Dunnville, Ont.

With gratitude to our Covenant God we announce the birth of our son

BERNARDUS MURRAY ANTOINE HENRI
A brother for Alice-Ann.
Rev. and Mrs. J. D. Tangelder.
January 4, 1969.
4201 - 32nd Street,
Vernon, B.C.

With joy and thankfulness we announce the birth of our daughter

MARGUERITE ANNE (Marrianne)
on January 8, 1969.
Robert and Cathy de Haan—nee Wigboldus.
A sister for Cindy.
238 Upper Horning Road,
R.R. 1, Ancaster, Ont.

Mr. & Mrs. A. Zijlstra of R.R. 3, St. Catharines, Ont. are pleased to announce the forthcoming marriage of their daughter

AGNES
to
Mr. WILLIAM SMIT
son of Mrs. L. Smit of Hamilton, Ont.

The wedding will take place on Saturday, January 25th, 1969 at 2 o'clock in the First Chr. Ref. Church of Hamilton, Corner Hess & Charlton St.

Future address: 300 Mohawk Rd. E., Apt. 44, Hamilton, Ont.

Mr. and Mrs. Ivan Vrijburg, of Wallaceburg, Ont. are pleased to announce the marriage of their daughter

GRACE
to
Mr. RONALD JAMES McNAB
The wedding took place on Saturday, December 28, 1968, in the First Christian Reformed Church of Toronto, Ont.
Rev. Dr. R. Kooistra officiated.

Psalm 84:6
"Welgeklukzalig is de mens, wiens sterkte in U is, in welker hart de gebaande wegen zijn."

Op 1 februari 1969 D.V. hopen wij met onze ouders en grootouders

ANDRIES SCHOLING
en
AALTJE SCHOLING—GRUPPEN
hun gouden huwelijksjubileum te vieren.

Moge de Here hun nog vele jaren sparen voor elkaar en voor ons, is het gebed van hun dankbare kinderen en kleinkinderen.

Alteveer, Ned.:
Johannes & Annie Scholing.
Listowel, Ont.:
Jake & Rika Thalen.
Grande Prairie, Alta.:
Herman & Alice Scholing.
Den Dolder, Ned.:
Bertus & Alie Scholing.
Grande Prairie, Alta.:
Klaas & Ann Scholing.
Apeldoorn, Ned.:
Al & Margaret Scholing.
Calgary, Alta.:
Phil & Lee van der Veen.
Wolfcreek, Alta.:
John & Femie Depee.
Leslieville, Alta.:
Ady & Tini Scholing.
Calgary, Alta.:
Jack & Alice Ruis.
44 kleinkinderen
en 3 achterkleinkinderen.
Box 177,
Leslieville, Alta.

Holland 1919 — Canada 1969
Op 30 januari 1969 hopen we D.V. met onze geliefde ouders, grootouders en overgrootouders

JACOB DERK HOVIUS
en
CORNELISKE HOVIUS—VAN DYK

de dag te herdenken, dat ze 50 jaar geleden in het huwelijk zijn verbonden.

Yvonna Wierenga,
Corina, Carl,
Albert, Richard,
Jacob, Michelle,
R.R. # 2, Newmarket, Ont.

Jake en Kay Hovius,
Sadie, Effie,
Jacob, Robert,
Kay, Mary,
Albert, Kennett,
R.R. # 1, Hensall, Ont.

Patsy and Henry Hiemstra,
Corrie and Ernie and Randy,
Bill, Elizabeth,
Edith, Linda,
Jacob, Susan,
R.R. # 3, Listowel, Ont.

Robert and Ninka Hovius,
Jacob, Sidney,
Jeannette, Robert,
R.R. # 2, Newmarket, Ont.

Janet and Henry Steiger,
Connie, Peter,
Jeannette, Jacob,
Lynden, Washington, U.S.A.

Denise and Tim Storteboom,
Desiree, Yvonna,
Ria,
Lyden, Washington, U.S.A.

Derck and Anita Hovius,
Jacob,
R.R. # 1, Listowel, Ont.

Wij zijn zeer dankbaar dat we deze dag D.V. in Canada kunnen herdenken. We hopen en bidden dat de Heer ze nog lang voor elkaar mag sparen.

Mr. en Mrs. Hovius Sr. verblijven momenteel in Listowel, waar ook de gelegenheid wordt gegeven om ze te feliciteren en wel in the Twin Gables Restaurant in Listowel, 's middags van 3 tot 5 uur en 's avonds na 8 uur.

With gratitude to the Lord we announce the 35th wedding anniversary of our dear parents and grandparents

HENDRIK & LAMKJE VAN HARTEN
on January 19, 1969, D.V.

That the Lord may grant them many more years of health and happiness, is the prayer of their children and grandchildren.

Jack & Teunie Van Eck,
Dianna & Jo-Ann.
Peter & Sandy Van Harten.
1561 Bayview Rd.,
Oakville, Ont.

1934 — 1969
With the Lord willing, we wish to announce the 35th wedding anniversary of our dear parents and grandparents

ALBERT VAN DYK
and
JANTINA VAN DYK, nee MULDER
on January 20, 1969.

May God bless them for each other and for us in the years to come.

Their grateful children:
Moorefield, Ont.:
John Van Dyk.
Kitchener, Ont.:
Ralph and Alice Van Dyk.
Toronto, Ont.:
Tim Van Dyk.
Kitchener, Ont.:
Pete Van Dyk.
Kitchener, Ont.:
Jake and Ina Drost.
Kitchener, Ont.:
Jenny Van Dyk and Herman Yzerman.
Moorefield, Ont.:
Elfreda Van Dyk.
and grandchildren.
R.R. 3, Listowel, Ont.

1944 — 1969
Buitenpost Waterford
The Lord willing, on January 27, 1969, we hope to celebrate with our dear parents

LUIT MIEDEMA
and
FRE MIEDEMA—HAAGSMA
their 25th wedding anniversary.

That the Lord may richly bless them together on this day and in the years to come, is the wish of their children.

Ankje & Jack Bootsma, and Wayne.
Ann & John.
Douglas.
George.
Davis.
Leo.
John.
Mary.
Jennifer.
Lloyd Junior.
Waterford, R.R. # 5, Ontario.
There will be no reception at this time.

On January 6, 1969, we celebrated with our dear parents and grandparents

BEREND PIERIK KLAZINA PIERIK—BOUWMAN
their 25th wedding anniversary.

"Bless the Lord, O my soul, and forget not all His benefits."
Psalm 103:2.

Jannie and Martin Nyland,
La Glace, Alta.
Kay and George Bouwman, and Brenda,
Calgary, Alta.
Peter and Inez (engaged).
Herma.
Victor.
5531 - 38 Street,
Red Deer, Alberta.

The Lord willing, on Monday, January 20th, 1969 we hope to celebrate with our dear parents

HENRY KLOOSTER
and
LOIS KLOOSTER—JAGERSMA
their 25th wedding anniversary.

May the Lord grant them many more years of health and happiness.

Rita.
Bill & Anne.
Henry.
Janet.
George.
Jack.
Joyce.

Open house will be held on that date.

Georgetown, Ontario.

The Lord willing, on January 25, 1969, we hope to celebrate with our dear parents

JOHN VANDER VEEN
and
HAAINA VANDER VEEN—VAN DYK
their 25th anniversary.

That the Lord may richly bless them together this day and in the years to come, is the wish of their children,

Helen and Peter,
Cathy and Gerrit,
Tina and Gregory (engaged),
Sylvia Ann.
85 Minto Street,
Sarnia, Ont.

On December 23, 1968, the Lord took home, after a year's illness, our dearly beloved daughter-in-law and sister-in-law

TINA ELMERS—FLEDDERUS,
at the age of 43.

Rom. 8:18, "For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us."

Mrs. E. Elmers—Bos,
Appelscha, Holland.
Mr. & Mrs.
P. Zandbergen,
Bellevue, Ont.
Mr. & Mrs. J. Kiers,
Wellandport, Ont.
Mr. & Mrs.
J. Van Dommelen,
Brockville, Ont.
Mr. & Mrs. A. Elmers,
Appelscha, Holland.
Mr. & Mrs. P. Elmers,
Appelscha, Holland.
Wellandport, Ont.

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Suddenly on Sunday, December 29, 1968, the Lord called Home for higher service our beloved husband, father and grandfather

CORNELIUS M. SNEEP,
at the age of 63 years.

Mrs. Elsey H. M. Sneepe (Havinga),
Chatham, Ont.
Mary Joan and
Jim Wiersma,
Santee & Lisa,
London, Ont.
John and Eileen Sneepe,
Chatham, Ont.
Tony and Jim Sneepe,
Chatham, Ont.
John 17:24.

At this time, we as their friends wish to express our deepfelt sympathy with the family Al Byker and children in the loss of their wife and mother

F. BYKER, nee KOSTER.
Grand Rapids, Mich.
January 2, 1969.

"For we know that when this tent we live in — our body here on earth — is torn down, God will have a house in heaven for us to live in, a home He himself made, which will last for ever."
2 Cor. 5:1.

Their friends:
Mr. & Mrs. Wm. Kremers.
Mr. & Mrs. S. Harkema.
Mr. & Mrs. A. v. Asperen.
Mrs. P. Boonstra.
Mr. & Mrs. W. Tjoelker.
Mr. & Mrs. P. de Boer.

In zijn ondoorgrondelijke wijsheid nam de Here plotseling tot Zich onze geliefde vrouw, moeder en grootmoeder

ELIZABETH REURINK—DE KLEER,
op de leeftijd van 61 jaar, geliefde echtgenote van John Reurink.

Mr. and Mrs. T. Van Donkersgoed, and family,
Coaldale.
Mr. and Mrs. P. Breemer, and family,
Sexsmith.
Mr. and Mrs. G. Reurink, and family,
Calgary.
Mr. and Mrs. T. Bosgra, and family,
Calgary.
Mr. and Mrs. H. Reurink, and family,
Picture Butte.
Mr. and Mrs. O. Oldenburger, and family,
Lethbridge.
Mr. and Mrs. B. Wiersema, and family,
Picture Butte.
Mr. and Mrs. F. Turnbull, and family,
Edmonton.
Mr. and Mrs. B. Havinga, and family,
Fort McLeod.
Peter and John, Picture Butte.

January 8, 1969.
"Indien wij dan met Christus gestorven zijn, geloven wij, dat wij ook met Hem zullen leven." - Rom. 6 vs. 8.
Box 84,
Shaughnessy, Alta.

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200 Acres, very good soil, 4 Bedroom stone house, and barn of plywood and steel. Construction 80 x 115, and 40 x 64, with 2 silos 20 x 60.
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FINANCIAL EQUALITY
This is the topic of a
PANEL DISCUSSION
which will be held on
MONDAY EVENING, JANUARY 20TH, 1969 8 O'CLOCK
in the REHOBOTH CHRISTIAN REFORMED CHURCH, BURNHAMTHORPE ROAD, ETOBICOKE.
On the panel are: MR. JOHN A. OLTUHS (Christian Schools); FATHER CARL MATTHEWS (Catholic High Schools); RABBIN N. RABINOVITCH (Jewish Schools). Moderator: REV. MICHAEL DE VRIES.
Attend this important meeting organized by the Grace Christian School Society. Nobody stay home.

VERLENGING AANMELDINGS-TERMIJN VRIJWILLIGE VERZEKERING ALGEMENE OUDERDOMSWET
Dezer dagen is een Koninklijk besluit gepubliceerd inzake verlenging van de per 1 juli 1968 verstreken aanmeldingstermijn voor de vrijwillige AOW-verzekering.

Door deze verlenging zullen degenen, die Nederland tussen het bereiken van de 15-jarige leeftijd en 1 maart 1967 hebben verlaten en die na 1 januari 1957 gedurende één of meer tijdvakken niet verzekerd zijn geweest krachtens de AOW, tot 1 juli 1969 nogmaals in de gelegenheid worden gesteld zich alsnog op vrijwillige basis over die tijdvakken te verzekeren. Hierbij moet worden vermeld, dat slechts personen, die op 1 januari 1957 de 65-jarige leeftijd nog niet hadden bereikt, gebruik maken van de mogelijkheid tot vrijwillige premiebetaling.

Bedoelde verlenging is met name van belang voor Nederlanders (of daarmee gelijkgestelden), die na het bereiken van de 65-jarige leeftijd — in of buiten Nederland — aanspraak wensen te maken op toekenning van een volledig AOW-pensioen.

Om in het genot van een volledig AOW-pensioen te kunnen worden gesteld is namelijk o.m. als eis gesteld, dat de betrokkenen van 1 januari 1957 tot het bereiken van de 65-jarige leeftijd onafgebroken verzekerd zijn geweest voor de algemene ouderdomsverzekering.

Aangezien vele belanghebbenden zich te laat voor de vrijwillige AOW-verzekering hebben aangemeld, heeft de Minister van Sociale Zaken en Volksgezondheid, de heer B. Roolvink een verlenging van de desbetreffende aanmeldingstermijn bevorderd.

Voor nadere inlichtingen omtrent deelneming aan de vrijwillige AOW-verzekering kan men zich wenden tot de Sociale Verzekeringsbank, Apollolaan 15 te Amsterdam.

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"The Christian in Industry"

"Third Seminar"

Topic "The Rand Report"

By now everyone of us should be somewhat acquainted with the intention of the Ontario Government in Appointing the Royal Inquiry in Labour Disputes.

The immediate reason for instigating the Commission was a course of events following a strike of the working force of about sixty employees, mostly women, of a small industry in the City of Peterborough in which the violation of an injunction against the maintenance of more than twelve pickets at the four entrances to the plant resulted in the imprisonment of five persons for two months and twenty-one persons for fifteen days.

The Hon. Ivan C. Rand, Q.C. who recently passed away, worked for two years, studying labour relations at home and abroad, and holding public hearings in many parts of the Province.

His findings, presented in a two hundred and sixty-one page report, resulted in fifty-six recommendations which places responsibilities on both management and labour. As could have been expected, Mr. Rand's recommendations have been greeted with mixed feelings. While some hail the report enthusiastically, others say the report turns the clock back for labour relations.

The N.D.P. has blasted Rand's report and has threatened to issue a general strike if the recommendations are seriously considered.

Fortunately, they now realize that they must first educate their members and present better proposals.

In the meantime what will our attitude be?

The proposed changes in labour legislation are of vital importance for our whole society. Let no one think lightly about that.

To demonstrate their disapproval of the proposed changes, some groups are ready to protest in public meetings, to hold mass rallies at Queen's Park, and even to stage a strike. We do well to ask ourselves the question "Do I have a task spelled out for me in this matter"? It is certainly wrong if we let these things go by as if they do not concern us. It makes no difference whether one works in industry or is self employed, whether one is a business man or a supervisor, whether one hold office in Church or in Industry.

All are equally involved in the effect these proposals must have. Everyone owes it to himself to become informed on this important matter.

The opportunity to be informed is made possible by the committee ad hoc which has committed herself to arouse an awareness of the important responsibility the Christian in Industrial Society has.

A meeting to provide information on the Rand Report is planned for Saturday, January 18th, from 10.00 a.m. to 12.30 p.m. in the Scottish Rite on 4 Queen Street South in Hamilton.

Mr. N. L. Mathews, Q.C., a wellknown labour lawyer, and an elder in the Knox Presbyterian Church in Toronto, has agreed to speak for us on the Rand Report.

This is not a meeting where we will be witnessing a debate about the pros and cons of the report.

Mr. Mathews will give an objective report on the proposals of Mr. Rand.

There will be an opportunity to ask questions, and during coffee there will be ample time for Christian fellowship with others.

The admission fee is \$1.00. Parking and coffee is free.

According to Mr. Rand, the question of labour relations is considered to be one of the most, if not the most, important issue facing western democracy.

It presents the question of fundamental reconciliation of the working population with its economic, social and political leadership. In this field of interest, the reconciliation must, as a minimum, be the result of persuasive judgment drawn from demonstrated realities.

Christian society owes it to Canada to bear witness. But only after being fully informed.

The committee ad hoc: Rev. V. Ebert, First Reformed Church, Paradise Rd. Rev. W. L. Young, St. Matthews Presbyterian Church. Mr. J. Wagensveld.

Seminar "The Christian in Industry"

Fall Session

Saturday, Nov. 23, 1968

It was certainly not my intention to write a report on this Seminar, but having attended this session, I could not resist the temptation. One of the things I enjoy most is hearing a man speak who is a committed Christian and at the same time a master of the issues he is talking about. And this was the case with Mr. N. L. Mathews, Q.C. who spoke at the Seminar on "Freedom versus Responsibility in Labour Relations?" Mr. Mathews has lectured at the University of Toronto on Labour Law and is daily involved in labour disputes.

Mr. Mathews pointed out the Biblical guidelines for the relationships between employer and employee and how it is the task of Christians to create an atmosphere wherein this conception can be materialized.

To the rights and responsibilities of the employer belong: 1. The right to manage his business; 2. The right of fair profit; 3. The responsibility to pay fair wages, esp. where there is no union; 4. No discrimination; 5. The obligation to set an example in the community.

To the rights and responsibilities of the employee belong: 1. The

obligation to do a fair job. A Christian by his very nature is a better worker. 2. The right of a fair pay. 3. The right of self respect. The worker is not just a means. Bitterness in labour relations is not only the fruit of underpayment, but of failure to understand each other — the gap between management and labour. Mr. Mathews commented that this kind of seminar could help to bridge such a gap. 4. Right to organize in a union of his own choice. The speaker strongly condemned the attitude of Labour unions which exclude legally recognized unions like C.T.U.C. and C.L.A.C. 5. The right to share in the benefits. 6. Right to withhold his labour to strike.

Throughout his paper Mr. Mathews referred to the Rand-report on Labour relations and expressed his hope that this report would be accepted. He also indicated that he was willing to talk on the Rand-report in one of the coming sessions of the Seminar.

After having our discussion in groups, we came together for general discussion. One of the questions was, "If there is no 'closed-shop' what protection does the union have?" The speaker answered that though he recognizes that the work of the union is for the benefit of the worker, he would

be the last one to give the union the power to force someone to become a member at the risk of losing his job. Other questions discussed were, "What can a Christian do in the plant?", "What is the task of the Church?", "How can workers break a strike when the union continues it?"

A quick look at the program shows that Christians of different Churches had found each other in this Seminar. Rev. Harold L. Llewellyn of St. Michael Anglican Church was in the chair. Dr. J. Johnston of McNab Street Presbyterian Church was our host. Father R. Hodara of Corpus Christi Roman Catholic Church introduced Rev. Ray Gostelow, the Industrial Chaplain and minister of the United Church. The administration was in the hands of Mr. J. Wagensveld of the Christian Reformed Church.

It is not easy to get the people interested in these problems. Many Christians confess that Christ has a claim on all of life, but not many take the trouble to find out what the Word of God has to say to them in the industrial situation in which they find themselves. The result is that they become gadgets in the big machine instead of witnesses of Christ. How much more

meaning could every workday have! What a challenge for Christian workers to create an atmosphere in which man can live and work as God's image-bearer!

Maybe, there are special barriers for us who came over from Holland, which hold us back from participating in this struggle. After all the structure of society in Canada is different from that in the old country. Nevertheless it is in this society that we have to live and to work. In my opinion there is an urgent need in our Reformed community of study-groups which deal with the political and social problems of Canadian society. Only if we are willing to dig into these problems ourselves will we be able to make a contribution, when we meet with other Christians in a Seminar as was held in Hamilton. On Saturday, January 18 Mr. Mathew will speak on the Rand-report. Mr. Ivan C. Rand, who died a few weeks ago, was considered by many as the greatest jurist Canada has known and he made a supreme contribution to Labour-legislation. We are certainly looking forward to this session of the Seminar on "The Christian in Industry".

G. Rienks, Simcoe.

Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltes zijn in Nederland gemaakt en dragen afbeeldingen van bloemen, klederdrachten of provinciewapens.

Wilt U daarom even opgeven of U een Bloemen- Klederdracht- of Wapenlepelte wenst?

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